STEPS OF Aſcenſion vnto GOD, OR, A Ladder to HEAVEN.

Contayning Prayers and Meditations for euery day of the weeke, and for all other times and occaſions.

BY

F. G.

LONDON:
Printed by *T. S.* for *Thomas Walkley*, and are to be ſold at his Shop at the ſigne of the *Eagle* and *Childe*, in *Britaines Burſſe*, 1625.

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BRITISH MUSEUM
22 FEB 52

TO

The moſt Religious, and his much honoured friends, Mirs *Vrſula Fulford*, his Godmother, and Mirs. *Alice Heale*, Wife to the Worſhipfull *Ellis Heale*, Eſquire, in *Deuon*.

Vertuous Gentlewomen;

THO *you indifferently I make this* Dedication; *firſt, for that I am deepely* bounden *to you both; ſecondly,*

for that you ſo rightly paralell *one another in goodneſſe, I meane as well for the ornaments of minde, as for that Integrity, Pietty, Zeale, and other riches of the ſoule, wherewith the world taketh eſpeciall note that you are (both) abundantly ſtored.*

The gift I offer, is a Booke of Meditations and Prayers; *which I preſent vnto your view, not that you neede my weake inſtruction, for you are both known to be good* Proficients *in Gods Schoole, and haue more of this heauenly language in you by heart, then I can teach you by precept.*

The time *I preſume to offer it, is at that ſeaſon, when accor ding*

to

to ancient cuſtome, men purchaſe fauour, *if they haue none, or confirme* friendſhip *which they haue, with gifts and preſents. No better gift could I deuiſe to ſend or commend vnto you, then this* Iacobs Ladder, *theſe* Steps of Aſcenſion vnto God *by Prayer; by which you may pierce the very cloudes, conferre and talke with God, and obtaine your lawfull deſires.*

Are you in the Morning *to begin any buſineſſe? here is a* Key *to open the day. Are you at* Euening *to ſhut your ſelues in? here is a* Locke *to ſeale vp the night. Haue you any ſuite vnto the Almighty? Saint* Auguſtine *will tell you, that* great is the profit

of pure prayer, which as a faithfull meſſenger, deliuers her errand, and pierceth thither, whither fleſh cannot come.

I thruſt not into your hands, any Popiſh Manuell, Coronary, *or* Roſary, *with a volley of Prayers directed vnto* Saints, Angels, Martyrs, *or the* Virgin Mother, (*all which I know are but weake reedes and rotten ſtaues to leane vpon*) *but I ſend you with petition vnto him who is the* fountaine *of mercies, and God of all comforts, who alone hath that* balme *which cureth the wounds of ſinne, of ſorrow, of pouerty, of oppreſſion, of impriſonment, of baniſhment, of feare, of*

de-

deſpaire, of cares, and of all calamities, that like diſeaſes hang vpon our life.

In your voyage to the Almighty, you might haue (I doubt not) a better Card or Compaſſe to ſaile by, then this forme of prayer which I preſcribe, yet I beſeech you incourage others (that are weake) to feed vpon this milke for babes, by taſting of it your ſelfe.

And ſo preſuming of your patience and acceptance of this my New-yeares gift, *and wiſhing you all happineſſe that this earthly Paradice can afford, I reſt,*

Euer much bounden, and
humbly deuoted to
your Worſhips,

I. G.

THE SABBAOTHS Exercise.

A Prayer for the Sabbaoth day Morning.

O ETERNALL and most gratious Lord God, giuer of all good things, forgiuer of all our sinnes, the only com-

forter of ſuch as flie to thee for ſuccour. *Satisfie vs early with thy mercy, that we may reioyce and be glad therein all our dayes. Day by day will wee call vpon thee, and praiſe thy name for euer and euer.* As thou haſt appointed this day for thy ſeruice, ſo make vs ſuch dutifull ſeruants, that we may, according to thy command, ſanctifie the ſame, and in our Chriſtian exerciſe, glorifie thee. Seaſon our prayers with true deuotion, prepare our hearts this day with reuerent attention, to heare, reade, and meditate on thy *ſacred word*, which thou haſt appointed for *a light vnto our feete, and a lanterne*

terne vnto our pathes. Vnlocke the eares of our vnderſtanding, and the dores of our heart, that wee may obſerue and imbrace ſuch things as are neceſſary for vs to the better confirmation of our faith, and ſaluation of our ſoules. Giue vs thy heauenly grace, that receiuing thy word with due affection, wee may loue thee with all our hearts, and feare thy power, extoll thy goodneſſe, admire thy iuſtice, delight to doe thy will, loue nothing more then thy law. Let vs ſo obſerue, ſanctifie, and keepe thy *Sabbaoth* here on earth, that wee may celebrate that euerlaſting Sabbaoth

with thee, to our endleſſe ioy and comfort in the Kingdome of heauen. Wee know not alas how to worſhip thee as wee ought; our ſinnes haue made a wall of ſeparation betwixt thee and vs, ſo that neither our praiers can aſcend vp vnto thee, as they ſhould, nor thy graces deſcend vpon vs as wee would. Oh breake (we beſeech thee) this partition wall, ſlide thou downe into the ſecret parlour of our hearts by thy mighty power, and ſtrengthen euery priuy corner of the neglected houſe, by the brightneſſe of thy glittering light, and ſuch places as wither through long

long drineſſe, by viſiting with thine abundant ſhowers of raine, make thou to ſpring. The priuy places of the inner man, heale thou with the dart of thy word, and kindle by piercing with thy healthfull flames, the intrals of our cumbred ſoules and conſciences; and with the lightſome fire of thine holy and feruent loue, feede thou euery ſecret part both of our mind and body: keepe vs from ſinne, and let vs ſerue thee this day in thy Sanctuary: bleſſe thoſe Angels (O Lord) that breake vnto vs the bread of life. As thou haſt placed them like Beacons on thy holy hill, the

Church, giue them grace (with *the foure wiſe Virgins*) that their lights may neuer goe forth, but ſtill burne brightly, to arme vs thy people againſt the inuaſion of that enemy of mankinde, the Diuell, and his army, that day and night ſeeke to deuoure vs; yea, like lambes of thy fold, let vs loue the Shepheards of thy fields, and like ſworne ſoldiers, to the Croſſe of Chriſt, let vs liue and dye with them vnder his glorious banner.

Behold with the eye of pitty and compaſſion, the great ruines and deſolations of the Church. *Feede* it as thy *flocke*, *dreſſe* it as thy *vineyard*, *decke* it

it as thy *ſpouſe*, and euer *rule* it as in thine owne Kingdome. As for her enemies, abate their pride, aſſwage their malice, and confound their deuices.

Settle our affections in the loue of thy Maieſty, zeale of thy glory, and vnfained good will one towards another. Let vs thinke alwaies of our laſt houre, laſt iudgement, and be armed againſt our aduerſarie the *diuell*. Let vs ſpend the reſt of our vncertaine life in a renewed repentance for our ſinnes paſt, and an holy reſolution to ſerue thee for the time to come. Grant (O Lord) theſe and all other graces meet

for vs, for thy Sonnes ſake, our onely Lord and Sauiour, to whom with thee and the holy Ghoſt, be all praiſe and glory for euermore. *Amen.*

A Prayer to be ſaid at our entrance into the Church.

O Lord God, who dwelleſt in the heauens aboue, and yet art preſent with vs in this thy Tabernacle, or houſe, here beneath. Behold, we preſume rudely to ruſh into thy preſence; ſo order our footſteps that we may be more ready to heare, and to poure out our prayers & praiſes

les vnto thee, then to *giue the ſacrifice of fooles, for they conſider not they doe euill. The ſacrifice of the wicked is an abhomination vnto thee*, but *the Prayer of the vpright is thy delight. O Lord heare our prayer, and let our cry come vnto thee.* Leane vpon theſe *Pinnacles* of thy Sanctuary, as thou didſt vpon *Iacobs Ladder*, and hearken after vs. Teach vs how to aſcend and climbe vp vnto thee by Inuocation and Prayer. Make this houſe as thine *Arke*, and let thy *Doue*, thy bleſſed *Spirit*, come in and out at theſe windowes: and let a full pot of thy *Manna*, a good meaſure of thy word, and an effectuall

Preaching thereof, bee euermore preſerued, and euermore be diſtributed in this place. Let the leproſie of *ſuperſtition* neuer enter into theſe wals, nor the hand of *ſacrilege* euer fall vpon them. Send *Labourers* afreſh into thine *Haruеſt*, and endue them with ſuch wiſedome and ſpeech, as the aduerſaries may not be able to gainſay. Open vnto them the dore of doctrine, and vnto vs the gate of vnderſtanding, that they may faithfully diſpence thy myſteries, and we feruently imbrace the ſame, to thy glory, and the ſaluation of our ſoules, through Ieſus Chriſt our Lord. *Amen.*

A Prayer for the Sabbaoth at Noone.

ETernall GOD, Lord of the Sabbaoth, fountaine of all Wisdome, and giuer of all things, we haue begun to serue thee this day in thy house of praier; we haue offered vnto thee the calues of our lips, we haue been fed with thine holy word; let vs continue to poure forth our praises towards thine holy hill; let vs still rest in thee, that being refreshed and strengthened with thy liuely and heauenly bread, wee may from this vale of teares mount aloft vnto ce-

lestiall

leſtiall things, and carried on high by the wing of holy deſire, may flie vnto the kingdome of heauen. Let our ſpirits take wings as Eagles to flie amaine and faint not, that wee may aſcend euen to the glory of thine houſe, and to the place where thine honour dwelleth to be refreſhed with thy ſecrets in the place of thy greene paſture, nigh the ſtill waters. Wee haue loued (O Lord) the habitation of thine houſe, nothing is ſo pleaſant vnto vs as to praiſe thee.

One thing wee deſire with thine holy Prophet, that wee may dwel in thine houſe al the dayes of our liues. *As the Hart bray-*

brayeth for the riuers of water, ſo panteth our ſoules after thee O God. Whilſt wee come vnto thine holy Temple wee floriſh before thee as the Lillies, and our ſoules are ſolaced with thy diuine meſſages: whilſt there with one accord wee ſing *Pſalmes* vnto thee, we remember thoſe quires of Angels, the ſolemnity of thoſe ſuper-naturall citizens who ſing the ioyfull Haleluiahs vnto thee without intermiſſion.

Powre downe O Lord the dew of thy grace vpon this thirſty ground of our ſoules, let thy word ſtill take roote in our hearts, bringing forth good fruit in our liues and conuerſations. Giue

Giue vs to drinke of the well of life, in thy light let vs ſee light, that wee may ſhine as the ſunne in thy preſence. As wee haue begun this day, ſo let vs end it in lauding and praiſing thy holy name; and make all that wee read or heare profitable vnto vs, through Ieſus Chriſt our Lord. *Amen.*

A Prayer for the Sabbaoth at Night.

O Lord GOD, whoſe word is liuely and mighty in operation, and ſharper then any two-edged ſword; thou haſt this preſent

ſent day deeply peirced our hearts with the darts thereof, yet haue wee beene careleſſe & not yeelded that obedience to thy holy ſpirit as we ought.

Thy law hath beene rung in our eares, many ſweet motions of thy good ſpirit haue knockt at the dore of our hearts, calling vs to repentance, and yet wee ſleepe ſtill in ſecurity. O Lord giue vs grace by thoſe ſweet calles to ariſe from the ſlumber of ſin vnto newneſſe of life. Giue vs wiſedome which is euer about thy ſeate, and put vs not out from among thy children. Let vs liue according to that godly rule thou haſt this day preſcribed vs in thy holy

holy word: make vs to know that is acceptable in thy ſight and therein to delight, Open the eyes of our vnderſtanding and help vs to examine our ſelues, concerniug our knowledge, faith, and repentance. Satisfie vs with the heauenly food of thy word and ſacraments: make vs truly thankfull for the free paſſage of thy goſpell, & remoue not the candleſticke for our vnworthineſſe. Protect vs among the diuers and manifold errors, ſects, and hereſies of this world. Increaſe the little graine of our weake and feeble faith, direct it to the true obiect, the merits of Chriſt Ieſus. In all our conſultations,

tations, determinations, words, and workes, keepe the cloſet of our hearts, the dore of our lips, and the motion of our hands, that wee may alwaies ſtand in feare of thine al-ſeeing eye, which looketh vpon vs. Pardon our manifold ſinnes, by which wee haue prouoked thee this day. Be our merciſull GOD, in deſpight of all the rockes which ſinne and her dreadfull Sea-monſters ſet in the way for our deſtruction, and ſafely ſet vs vpon the ſhore of eternall felicity. Bleſſe vs this night, whether wee ſleepe or wake, giue thine Angels charge ouer vs, that at what-

whatſoeuer houre thou calleſt vs, wee may like faithfull ſoldiers be found ready to encounter death, and to follow the Lambe whereſoeuer hee goeth.

Meditations for the Sabbaoth day.

He word Sabbaoth, *being deriued from* Sabbath, *which in the Hebrew ſignifieth to* reſt, *or to* ceaſe, *doth note vnto vs reſt and ceaſing from our workes. And this name was at the firſt giuen to the* ſeauenth day, *becauſe the Lord hauing finiſhed*

finiſhed the work of the Creation did reſt vpon this day, and it was afterward continued, becauſe the Lord had forbidden his people to doe any ſeruile worke vpon the ſame.

God was ſaid to reſt the ſeauenth day, not as from labour, but from Creating: which is to ſay, hee made no more diuerſities or kindes of creatures, or hee did not continue to create the ſeuenth day. For hauing fully performed the worke of Creation in ſixe dayes, and finiſhed whatſoeuer he had decreed to doe for the perfection of the world, hee ceaſed to extend the ſaid worke of Creation any farther. Secondly, hee is ſaid actually to reſt, becauſe he put an

end

vnto the worke; and eſtabliſhed the end thereof, by taking in hand the worke of Gouernment, and bleſsing the ſeauenth day.

This conuinceth the folly of the Iewes, who are ſo ſuperſtitious in obſeruing the ceremony of reſt, as that they thinke they ought not to prepare their meate, or heate a meſſe of pottage on the Sabbaoth day; neither doe any worke, though it be for the perfection of life it ſelfe. But God ſo reſted in the inſtitution of the Sabbaoth, (whoſe example of reſting wee ought to imitate) as that hee ceaſed not in reſting from doing good, but in ceaſing to create, he continued to preſerue: of which our Sauiour ſaith, My Father

Father worketh hitherto, and I worke.

God bleſſed the ſeauenth day, and ſanctified it. *The ſanctification of the Sabbaoth, reſpecteth* God *the Author thereof, who hath peculiarly appointed vnto his holy vſe, one certaine day exempted from the order of the reſt.*

God bleſſed the ſeauenth day.] *To* bleſſe, *in the phraſe of Scripture, ſometime doth ſignifie to* ſalute, *ſometime to* giue thankes, *ſometime to* aduance, *to doe good vnto, or proſper. Here then the circumſtance of the place doth well expound the words, that God did* aduance, preferre, and inrich that day aboue

aboue the reſt. *The reaſon is annexed*; becauſe in it, hee had reſted from all his worke; *that is, had ceaſed from creating, therefore hee appointed the ſeauenth day to be a perpetuall memoriall of that his worke, by ordaining euery ſeauenth day, a day of reſt.*

To Sanctifie, *doth ſometime ſignifie, to* make ready, or prepare, *ſometime to* make holy; *ſometime to* declare holineſſe; *ſometime to* ſet apart, or dedicate to a holy vſe. *God therefore* bleſſed the ſeauenth day, *when hee ordained it a time of greater and more holy workes, and by decree, did crowne the workes themſelues, with their fruit:*

fruit: he ſanctified the ſeauenth day, when hee did chuſe it aboue the reſt vnto a holy vſe.

The Lord in hallowing *doth command it of his creatures to be hallowed. Men are commanded to* hallow it, *that is, to doe the holy workes thereof which are commanded. Wherefore we muſt remember, that the day is* hallowed *of vs, when holy workes are holily performed in the day; which ſeeing God himſelfe hath hallowed, that is commanded to be done; they are all found breakers of this ordinance, which either doe workes which are vnholy, or leaue vndone the workes that God hath ſanctifyed, or by prophaneneſſe make holy workes to be vnholy.* Wee

We muſt conſecrate the Sabbaoth, *a glorious day vnto the Lord, to honour him, not doing* our owne waies, not ſeeking our owne will, not ſpeaking a vaine word: *making it a day of feruent prayer, of hearing Gods holy word, ioyning with the congregation in euery publicke action, according vnto due and holy order; humbling our ſelues for our ſinnes, reioycing in all Gods promiſes, being thankefull for his mercies, deſirous of his graces, reſolute to walke in euery good way, to depart from the euill, waiting for the bleſſing to be put vpon vs by the Miniſter; not departing out of Gods houſe before it bee pronounced;*

medita-

meditating on what wee haue heard and read; conferring of the ſame with our families, or others; in priuate reading the Scripture, and holy bookes; ſinging Pſalmes, exerciſing then principally the workes of mercy, viſiting others, by inſtructing, exhorting, admoniſhing, reprouing, comforting, collecting, relieuing; auoiding warily all the bredches of the Sabbaoth, the doing of any worke more then holy and neceſſary, all vaine delights and ſports, ordinary good-fellowſhip, vaine talke, voide of edification, open propbaneneſſe: This is truely to ſanctifie the Sabbaoth.

The obſeruation of the Lords day, is not to be accounted as an

indifferent thing, but as an Apostolicall tradition to bee perpetually obserued.

Although some thinke that the Sabbaoth was not appointed to be kept vntill the dayes of Moses, *yet surely wee may answere them, as our Sauiour doth the Iewes*: It was not of *Moses*, but of the Fathers.

A Prayer for the Munday Morning.

MOſt gracious and glorious Lord GOD, who ſheweſt mercy ouer all, and hateſt nothing which thou haſt made, who fedeſt vs with thy good things all our life long, who makeſt vs rich with thy moſt excellent benefites and bleſſings: wee confeſſe as thou haſt taught vs, that wee are nothing elſe but altogether vanity, a ſhadow of death, a darke dungeon, and a

barren and emptie ground bringing forth nothing without thou bleſſe vs, and bearing no fruit but confuſion, ſinne and damnation. Wee are beginning the weeke, but alas we begin not to be reformed in our liues and conuerſations, but the more weekes paſſe ouer our heads, the greater burthen of ſin we take vpon our backes, and the more doe wee defile our conſciences. Day by day we runne on in our wickedneſſe, and neuer ſay to our ſelues, what haue we done. If wee ſhould at this weekes end caſt vp the account of our good deeds, how few lines alas would they containe?

Wee

Wee freely confeſſe (O Lord) againſt our ſelues our great wickedneſſe, wee iudge our ſelues worthy of ſpeedy deſtruction, wee abhorre our ſelues, and repent before thee; we flie onely to thy rich mercy in Chriſt Ieſus the righteous, beſeeching thee for his ſake, for his paſſion-ſake to haue mercy on vs, with his bloud to waſh and clenſe vs from all our ſins, in his face and countenance to behold vs, in his abſolute merit and mediation fauourably to accept vs, ſo ſhall there be no condemnation for vs, being in Chriſt Ieſus.

And deere Father, that wee may certainly aſſure our ſelues

that we are in him, and withall be inabled to walke more worthy of thy grace, wee beſeech thee make vs more and more pertakers of the ſpirituall power both of the death and life of Chriſt. Let the power of his death mortifie in vs all carnall and ſinnefull luſt; let it crucifie the world vnto vs, and vs vnto the world; let it dead and dull our harts vnto the allurements of ſinne, & inable vs to receiue and retaine the ſalt of grace and goodneſſe. Giue vs health & ſtrength (O Lord) to walke vpright, and worthy of the vocation whereunto thou haſt called vs. Helpe vs to begin well this day and teach vs to per-

perſeuer not to the end of ſixe dayes onely, but to the end of our life. Forgiue vs all the ſins of our youth and age, negligences and ignorances, thoughts, words, and deedes, and keepe vs from preſumptuous ſinnes. Let vs faithfully ſerue thee in our ſeuerall callings, & cauſe vs to conſecrate our ſoules and bodies to thy ſeruice. Further our buſineſſe (O Lord) that wee may proceede without ſinne, and ſafely worke in our vocation without danger. Make vs merry without lightneſſe, ſober without ſlothfulneſſe, content with our owne without couetouſneſſe. Keepe vs from detracti-

on & enuy, make vs truly religious without hypocrisie, patient in aduersity, not proud in prosperity. Mortifie our corrupt nature inclining to swearing, wantonnesse, surfeiting, drunkennesse, lying, or any sin whatsoeuer. Grant vs in all things to keepe a good conscience, and so order all our life, that it be alwaies acceptable vnto thee.

And now (O Lord) we render vnto thee all thankes, that thou hast beene pleased this night past to couer vs with the soft wings of quietnesse, and so graciously dost now suffer vs to behold the light of the day. Goe on (O God) with thy fa-

uours

uours towards vs thy humble ſeruants; Goe on along by vs and with vs all this day, accepting this earely ſacrifice both of our ſoules and bodyes, and bleſſing vs in all the paſſages of this pilgrimage; ſo that whether we paſſe any more weeks, but this weeke, or any more dayes then this day in the *meſech* of this world, our laſt day may be our beſt day, and at the laſt day and houre with a liuely faith wee may claſpe faſt hold on thee and ſay, *Lord now letteſt thou thy ſeruant depart in peace.* And ſo let thy peace, which paſſeth all vnderſtanding, keepe vs in peace for euermore, *Amen.*

A Prayer for the Munday at Noone.

EVening and Morning and at Noone will we pray and cry aloud vnto thee O Lord, and thou wilt heare vs. Open thine eares we beſeech thee (O God) at this preſent vnto our call, and giue vs grace in all our needes and neceſſities to call vpon thee as we ought. Wee haue paſt on a part of this day, oh let vs caſt off the workes of darkeneſſe, and walke as children of the day, proceeding from one good worke vnto another. Direct our pathes in the

the right way to all ſobriety, ſpirituall and corporall. Let vs liue as becommeth thy children in all holines and righteouſnes. We are ſubiect (O Lord) euery houre of the day to ſundry ſlips, to tranſgreſſe thy lawes and commandements: Oh be not angry with vs, thine Orphanes, though we fall, for thou *knoweſt whereof wee be made, O Lord our God*: we are full of crookednes, wee are as dry ſtubble, or as a leafe which is carried away with the wind; we are vnapt to all good workes. By the bowels of thy mercy we beſeech thee to guide our feete into the way of Truth, to ſhew vs the path where-

wherein we ſhall walke, and to ſpeake peaceably vnto our ſoules. Giue vs, O moſt louing father, a ſound faith, a right hope, and a conſtant loue. Driue away farre from vs all vanity, and ſuffer vs to haue neither an vnconſtant minde, nor a wandring heart, nor a ſcurrulous mouth, nor a proud looke, nor a greedy belly; nor a ſlandering tongue, nor itching eares after curioſity, nor a couetous minde after riches, nor ambitious motions to get vaine-glory, nor cruell looks toward the poor, nor violent hands toward the weake, nor ſlaunderous words toward the innocent. But make

a

a large diſtance betweene vs & raſhnes, betweene vs and wickednes, betweene vs and frowardneſſe, betweene vs and vnquietneſſe, betweene mee and idleneſſe; and giue vs grace to exerciſe our ſelues in the workes of mercy, and in godly cogitations, to inſtruct ſuch as goe aſtray, to helpe the afflicted, to cheriſh the poore, to comfort the ſorrowfull, to relieue the oppreſſed, to forgiue our debtors, to pardon them which hurt vs, to loue them that hate vs, to render good for euill, to deſpiſe no man, to imitate the vertuous, to ſhunne the wicked, to imbrace vertue,

to flye ſinne, to ſet a watch before our mouth, and a ſeale of wiſedome before our lips, to deſpiſe earthly, and to couet after heauenly things, through Ieſus Chriſt our Lord. *Amen.*

A Prayer for the Munday at Night.

Lord GOD, the King of heauen, and watch-man of *Iſrael*, who doeſt neither ſlumber nor ſleepe, and beholdeſt vs thy ſeruants, who by reaſon of our ſinne, and the corruption of our

nature, are wholly ſubiect vnto ſloath: Wee are euen now ready to eaſe and reſt our ſelues vpon our beds, wee know not whither thou wilt this very night make our bed in the darke, and the houre of our viſitation be this preſent euening. All our yeeres are but a *ſpan long*, our dayes paſſe like a *weauers ſhuttle*, our life ends like a *Tale that is told*. This houre may be our laſt houre, our next ſleepe, our laſt and long ſleepe. We beſeech thee therefore that wee may euery euening ſeriouſly ponder and meditate hereon, that we may be the better prepared in that day and houre that thou ſhalt call

call for vs. And though our eyes ſhall now ſleepe and enioy that moderate recreation which thou haſt appointed for the wearieſome condition of our weake body, yet let our ſoules continually watch vnto thee, to attend thy comming, when thou ſhalt ſteale ſodainly as a thiefe in the night vpon vs. Forgiue vs O Lord, the ſinnes of this day paſt, and all other our former ſinnes and miſdemeanours; keepe vs this night, both in body and ſoule, that wee may with the next light, ioyfully riſe againe. Let not our ſleepe be vnmeaſurable and exceſſiue, to pleaſe the eaſe of our fleſh, but ſufficient.

cient and ſeaſonable, whereby we may be the better diſpoſed to thy ſeruice to morrow, diligently and fruitfully walking in our callings, and repenting vs of our ſinnes, with feare to offend thee.

Let alwaies thine vnſpeakable mercy preſerue vs, thine endleſſe ſweetneſſe reioyce vs, thine heauenly truth ſtrengthen vs, thy knowledge imbolden vs, and thy goodneſſe keepe vs from our enemies, viſible and inuiſible, now and for euermore.

Amen.

Medita-

Meditations for Munday.

God Almighty hauing made all other things for man, created man for himselfe, euen in such sort, as that hee neither should, nor could bee happy in any action which he did not dedicate to the honour and glory of God, as to his end, content, and happinesse. Whereupon not onely Christian men, but also heathen, taught by the light of Nature, ordained, that men should begin all their workes from God, and end in him: as witnesseth Titus Liuye, saying; Our ancestors tooke the beginning of all great

great affaires, from the Gods, and eſtabliſhed them the end. *And the like affirmeth* Plynie, *ſaying*: Our Anceſtors haue well and wiſely eſtabliſhed, that we ſhould begin both our workes and words from prayers, becauſe men can doe nothing wel or wiſely without the helpe, counſell, and honour of the Gods. *And for this cauſe* Plato *ſaith*: All that are any way well in their wits, in euery worke, as well little as great, doe vſe in the beginning to call vpon God. *Againe*, In all things which wee ſhall ſpeake or thinke, we are to take our beginning from God. *Thus farre ſpake theſe heathen men.*

Where-

Wherefore leſt they ariſe vp in iudgement againſt vs, in hauing beene more diligent in ſeeking to pleaſe falſe gods, then we in ſeeking to pleaſe the true and liuing God, it is neceſſary, that wee direct all and euery one of our outward and inward actions to God, in ſuch ſort, that wee neuer begin any worke, or entertaine any ſerious thought, before we direct it vnto our Lord as preſent: and fulfill the words of Saint Paul, *when hee ſaith,* Whatſoeuer you doe, worke it from the heart, as to our Lord, and not vnto men; *which that we may the better performe, I ſet downe theſe acts following, which wee are to make*

vſe

vſe of ſome one or other of them, or the like, before wee beginne any worke, or entertaine any ſerious diſcourſe.

1. *Direct my thoughts (deare Lord,) that I may finde out truth, and put it in practiſe to thine honour.*

2. *I direct this worke (O Lord) to thine honour and glory.*

3. *Doe not permit (ſweet Sauiour) that I doe this or any other worke, for mine owne ſelfe-loue, but that all my thoughts, words and deedes, may bee wholly imployed to honour thee.*

4. *I deſire (my Lord) to pleaſe thee in this worke, which I now begin, and ſatisfie to the obligation of my eſtate.*

5. O

5. *O infinite maiesty, so often as I shall moue hand or foote in this worke, I intend to giue my heart and soule to thee.*

6. *Grant (O Lord) that in this worke, and all others, I may remember that thou art present, and seeke to please thee, beholding me.*

7. *Giue mee to consider (O God) that howsoeuer I carefully labour for the things of this life, yet I am a stranger here below, my home is aboue; I can thinke too well of these forraigne vanities, and cannot thinke enough of my home.*

8. *Those things (deare Lord) which I loue, I remember too easily; whereby I may see, how little*

I loue thee, ſince I forget thee ſo often.

9. *Mercifull Lord, I deteſt and abhorre all my ſinnes, onely for thy loue, and reſolue for the time to come, to dye a thouſand deaths, rather then willingly to offend thee in any thing.*

10. *I will ſtriue to obey thee O God, in all thy Commandements, and mine endeauor ſhall be ſuitable to my purpoſe, to doe nothing at any time againſt my conſtience, rightly informed by thy word.*

11. *When I would doe any good, or receiue any good, I will offer vp my indeuour in a ſacrifice to thee O Lord in Chriſt, beſeeching thee to giue thine holy ſpirit, to ſanctifie thine owne ſacrifice.* 12. *I will*

12. *I will alwaies remember that the greateſt worke I haue to finiſh in this world, is to dye well, and to make a happy departure out of this world, for they which dye well dye not to dye, but to liue eternally.*

13. *I will indeauour to ſhew my ſelfe a member of Chriſt and a ſeruant of God, not onely in the generall calling of a Chriſtian, but alſo in any particular calling in which I am placed.*

14. *I will labour not to goe beyond any, vnles it be in good things: I will make conſcience of my word, and let it be as a bond: I will deale iuſtly with all men, and in all companies, either doe good or take good.*

15. *What-*

15 *Whatsoeuer I take in hand, I will first take counsell by Gods word, whether it be lawfull or not, be it for profit or pleasure.*

16 *In all mine actions, I will seeke to redeeme the time past of my life with repentance, and look to the time present with diligence, and to the time to come with prouidence.*

17. *In that I goe about, I will not consent to the least sinne, for that is the way to fall into many sinnes: and if I make no conscience of one sinne, I shall make no conscience of many and great sinnes.*

18. *I will make conscience of idle, vaine, vnhonest, and vngodly thoughts, for these are the seeds and beginnings of actuall sinne*

in word and deede.

19. Whatsoeuer good thing I goe about, I will doe it, not in a conceit of mine owne worthinesse, but in humility, ascribing the power and praise thereof vnto God, lest he curse my best doings.

20. Amongst other mine affaires and exercises, I will exercise my self in reading something of Gods word dayly, and not onely serue God my selfe, but see that all vnder my charge doe the same.

21. I will take heede of performing holy duties for fashion sake, or without feeling and profit: for that is hypocrisie and prophanes.

22. I will eschew as much as in

in me lies, all the day long, all occa-
ſions of ſinne, and wiſely indea-
uour my ſelfe in ſubduing the
leaſt, that at length the greater
may take no place.

23. *Whatſoeuer I doe any day,*
I will account of euery day, as of
the day of death; and therefore
liue now euen as though I were
now dying, and doe thoſe good
duties euery day, which I would
doe if it were my laſt day.

24. *When night comes whe-*
ther this Munday or to Morrow,
before I tye downe in bed I will
call to mind, how I haue ſpent the
day paſſed, and thinke that day
loſt wherein I haue not done ſome
good.

25. *Whatſoeuer I vndertake*

I will enioy all things in God, and God in all things, nothing in it ſelfe. So ſhall my ioyes neither change nor periſh. For howeuer the things themſelues may alter or faide: yet he in whom they are mine, is euer like himſelfe, conſtant and euerlaſting.

A Prayer for the Tueſday Morning.

O Lord GOD, who commandeſt vs alwaies, in all things, and at all times to call vpon thee: day by day we come vnto thee, deſiring to be refreſhed with the ouerflowing ſtreames of thy mercy. Open vnto vs the gates of thy fauour, and let vs be ſatisfied with the fountaine of thy louing kindeneſſe. Thou ruleſt

all things, filleſt all things, art alwaies wholly euery where; be preſent with vs in all our wants, keepe vs this day from ſinne; ſuffer vs not to delight in any vaine pleaſure; but let vs honeſtly, ſoberly, and godlily walke through this weeke, and all the dayes and weekes of our life in thy feare, loue, and ſeruice. Thou haſt made all things to ſerue man, that man alone might ſerue thee: make vs then thy faithfull ſeruants, and inable vs to doe thy will. Giue vs grace not to reioyce in any thing that diſpleſeth thee, but euermore to delight in thoſe things that are moſt pleaſing to thee, be they

neuer

neuer ſo contrary to our deſires. And thou O Lord our light, inlighten our eyes, that wee may ſee light, walke in thy light, and neuer ſtumble vpon the ſnares of Sathan. Our aduerſary laboureth to deſtroy vs, but Lord wee beſeech thee, as waxe melteth before the fire, ſo let him periſh at our preſence. Giue him no power ouer vs, or if it bee thy pleaſure that wee muſt enter into the liſts with him; let our trials be like thoſe of *Iob*; to exerciſe our faith, and not to confound our ſoules: to which battaile when we muſt be ſummoned, ſtand thou (O Iweet Sauiour) in our ſight to inſpire vs with

courage, and plant a guard of Angels on either ſide of vs to take our part if wee ſhrinke, that in the end wee may be led away in triumph.

Defend vs (O Lord) from all ſhame and diſgraces of this life; mortifie all the corrupt affections that are in vs, and pardon the innumerable ſins which wee haue committed. Bleſſe, preſerue, and keepe vs this day by thy power from ſinne, ſhame, and all euill, and ſo direct vs with thy grace that all our thoughts, words, and workes may pleaſe thee.

Make vs truely thankefull vnto thee (O Lord) for all thy fauours. Thy mercy hath manifeſtly

niteſtly appeared vnto vs this night paſt, in that thou haſt giuen vnto vs quiet reſt and ſleepe for the refreſhment of our weake bodyes, whereas (for our ſinnes paſt committed the day before) thou mighteſt iuſtly, euen in our dead ſleepe haue taken our ſoules from vs, and ſo ſuddainly haue brought vs to our account; but that it hath pleaſed thee to ſpare vs and to giue vs a larger time of repentance. O Lord as thou giueſt vs ſpace, ſo wee beſeech thee giue vs alſo grace to repent vs of our former euill wayes, and to turne vnto thee.

And foraſmuch as thou haſt

commanded in thy holy word that no man ſhould be idle, but euery on buſied in godly and vertuous exerciſes, according to their perſons and callings: We beſeech thee that thine eyes may attend vpon vs, daily defend vs, cheriſh, comfort, gouerne, and counſell vs in all our enterpriſes, in ſuch wiſe that we may ſpend and beſtow this day, and all the dayes of our liues according to thy bleſſed will: ſetting thee alwaies before our eyes, and liuing in thy feare, euer working that which may be found acceptable in thy ſight, through Ieſus Chriſt our Lord. *Amen.*

A Prayer for the Tueſday at Noone.

Lord GOD, who appointeſt vs to praiſe thee and to pray vnto thee continually, who art nigh vnto all them that cry vnto thee, that call vpon thee faithfully. As we begun this morning to offer vnto thee the ſacrifice of our lips, and to powre forth our petitions according to our neceſſities, ſo wee returne againe as humble ſuitors vnto thy diuine maieſty, wreſtling with thee for a bleſſing, as did *Iacob*, and giuing ouer no more then the ſolicitous and

im-

importunate widdow. Wee beſeech thee to bleſſe vs the reſidue of this day, and of our liues. Let vs finde thee O our hearts deſire, let vs hold and ouercome thee, whom our ſoules doth loue. Let vs imbrace thee, O our ſoueraigne comfort, both inward and outward; let vs poſſeſſe thee (O euerlaſting bliſſe) yea in the midſt of our hart let vs poſſeſſe thee. Without thee, alas we dye, but when we thinke vpon thee wee reuiue againe. Be thou nigh in our minde, nigh in our heart, nigh in our mouth, nigh in our eares, nigh to aide vs, be thou euer preſent with vs. Direct vs to begin

gin well, ſhew vs how to proceede aright, and teach vs euermore how to performe thoſe things which ſhall be acceptable in thy ſight, that wee may end our dayes in thy fauour.

Thy fauour refreſheth vs, thy remembrance healeth vs, yet ſhall wee not bee ſatisfied till thy glory appeareth, O thou life of our ſoules.

Our ſoules long and faint through the remembrance of thee; when ſhall we come and appeare before thy preſence, O our ioy? Oh thou that art the light of our eyes, enlighten vs, refreſh vs, comfort the ſoules of vs thy ſeruants. Driue away

away the darkeneſſe from the deepe of our mind that it may ſee thee, by vnderſtanding thee, and know thee, by comprehending thee; and loue thee by knowing thee.

In our meditations ſtand (O ſweet Sauiour) at our elbow, that our ſoules may not wander and ſo be loſt. Defend vs from the arrow of death eternall; ſaue vs from the iawes of the red Dragon: keepe vs from entring into the gates of hell, and bring vs to the *Canaan* of thy reſt, where wee may haue repaſt with thee for euermore. *Amen.*

A

A Prayer for the Tueſday at Night.

Eternall God, euer-liuing and euer-louing father in Ieſus Chriſt, who haſt giuen vs our bodyes and ſoules, our health, our ſtrength, our maintenance, who ſtretcheſt forth thy hand, and relieueſt vs with all things neceſſary for vs; who haſt this day paſt, fed, nouriſhed, protected, and preſerued vs; yea ſendeſt vs our daily bread and hourely breath, continueſt vs in this life, comforteſt vs in death, and haſt prepared for vs a crowne of life in the world

to

to come. Whence (O Lord) haue wee any thing but from thee? Now if receiuing ſo many bleſſings from thee, we ſhould not ſtirre vp our ſelues to returne ſome thankefulneſſe to thy maieſty for them, how wretched and vnworthy creatures ſhould wee be? Pardon wee beſeech thee our former dulneſſe, accept this our euening ſacrifice of praiſe and thankeſgiuing. Let not the ſcantneſſe of our ſeruice, make thee turne away thine eyes from vs, but euen as thou art wont to ſpare thy ſeruants as a man ſpareth his owne Sonne that ſerueth him, and in them to accept the will for the full per-

performance; ſo be pleaſed to looke vpon vs in Ieſus Chriſt, to account of our weake indeauours, to accept of that graine of godly deſire, by which we will pay our vowes perpetually vnto thee.

Continue thy fauour and goodneſſe vnto vs this night, that wee taking our naturall reſt and quietneſſe, may through thy protection, be defended from inordinate ſleep, fearefull dreames, and outward violence of our enemies. Sanctifie our mindes, that by the helpe of thy mercy wee may enioy the reſt of a quiet conſcience. Forgiue vs our great contempt and intollera-

ble

ble barrenneſſe in good works, our hardneſſe of heart, and abuſe of thy graces, and giue vnto vs hearts of fleſh, that we may attaine vnto a due regard and remembrance of our preſent eſtate, and a moſt vnfained and earneſt repentance for our ſinnes paſt.

Giue vs (O Lord) a true and a liuely faith to apprehend and apply all the promiſes of ſaluation to our ſinfull ſoules: giue vs hope of pardon by thy mercies in Chriſt, and an hungring and thirſting after him and his merits. Giue vnto vs a rectified iudgement to know ſoundly thy truth, not obſtinate in error, but deſirous to be

be reformed in what it miſtaketh. Sanctifie our conſciences, that hee may witneſſe our adoption, checke vs for euill, approue our vprightneſſe, procure our peace, make vs euer content, cheerefull in ſeruice, couragious in the truth, victorious in troubles, willing to dye, and prepared for our diſſolution. Pardon (good Lord) our loſſe of time, our abuſe of thy creatures, our negligence in our callings, our vnthankfulneſſe for thy kindneſſe, and whatſoeuer is wanting in our perſons, practiſe, prayers, or thankeſgiuing, make a ſupply of it in the merit of Chriſt Ieſus, to whom with

with thee, and thy blessed spirit, bee all praise and glory, now and for euermore. *Amen.*

Meditations for the Tuesday.

I Doubt not but that euery Christian is sufficiently informed of his Creator, That there is a God. &c. *It standeth vs vpon, not onely this day, but euery day, to meditate, what intent and purpose God had in creating vs, and this world for our sakes, and placing vs therein as Lords of the same.*

As a good Merchants Factor,

ctor, when hee ariueth in forraigne Countries, or as a Soldier or Captaine sent by his Prince to some great exploit, is accustomed when hee commeth to the place appointed, to weigh and consider deepely, for what cause hee came thither, why hee was sent, to what end, what to attempt, what to prosecute, what to performe, what shall bee expected and required at his hands vpon his returne, by him that sent him thither: For these cogitations (no doubt) shall stirre him vp to attend to that for which hee came, and not to imploy his time in impertinent affaires. The like would I counsaile euery Christian to put in vre, and to demand of him-

himselfe, betweene God and his conscience, why and wherefore, and to what end hee was created and sent hither into this world; what to doe, wherein to bestow his dayes, what to learne, what to execute, and the like. And then shall hee finde, that for no other cause, matter, or end, was hee created and placed here, but onely to serue God in this life, and by that seruice to gaine heauen and saluation in the life to come.

This was the condition of our creation vpon earth, as Moses well expresseth, that wee should be a holy people, to serue our God: and this was the consideration of our Redemption, foretold by Zacharie, before we were

yet

yet redeemed, that we being deliuered out of the hands of our enemies, should serue God in holinesse and in righteousnesse all the dayes of our life.

Of this consideration doe ensue two consequences to be obserued.

1. *The first is, that seeing our end and finall cause of being in this world is to serue God, and therefore to worke our owne saluation: whatsoeuer thing we doe or bestow our time in, which either is contrary, or impertinent, or not profitable to this end (though it were to gaine kingdomes) it is but vanity and lost labour, and such as will turne vs in time to griefe and repentance (if wee change not our course;) for that it is not the*

matter

matter for which wee came into this life, nor whereof wee shall be demanded an account, except it be to receiue iudgment and punishment for the same.

2 Secondly seeing our onely businesse and affaire in this world is to serue our maker, and saue our owne soules; and that all other earthly creautres are but here to serue our vses to that onely end; wee should for our parts be indifferent to all creatures, as to riches or pouerty, to health or sickneſſe; to honour or contempt, to little learning or much learning; and we should desire onely so much or little of either of them, as were best for vs, to the attainement of our said end and scope pretended; which

which is the seruice of God, and the weale of our soules. For whosoeuer desireth, seeketh, loueth, or vseth these creatures, more then for this, be they what they will, either riches, honours, health, dignitie, promotion, children, kindred, or the like, runneth from his end for which hee came hither.

A man needs not to care for more knowledge, then to know himselfe: he needs no more pleasure then to content himselfe: no more victory then to ouercome himselfe: no more riches then to enioy himselfe. If I haue meate, drinke, apparell, I will learne therewith to bee content. If I had the whole world full of wealth

beſide, I could enioy no more then I vſe, the reſt could pleaſe me no otherwiſe, but by looking on.

How many alas is there in the world, that liue onely to eate, drinke, ſleepe, diſport, deeke and trimbe themſelues to the view of others? How many paſſe ouer, whole dayes, weekes, moneths, and yeers (& finally their wholeliues) in hawking, hunting, and other paſtimes, without regard of the important affaire of their ſoules? how many miſerable women, ſpend more dayes in one yeare, in pricking vp their apparell, and adorning their carkaſſe, then they doe houres in prayer for the ſpace of their whole life? How many thouſands finde we in Chriſten-

dome,

dome, who ſpend not one houre of foure and twenty, nor one day of forty, in the ſeruice of God, or buſineſſe of godlineſſe? what alas ſhall become of this people in the end? what will they alledge, ſay, or doe at the day of account?

If the Merchants Factor, *which I mentioned before, after many yeares ſpent in forraine Countries, vpon his Maſters expences, ſhould returne at length, and giue vp his account of ſo much time and money ſpent in ſinging, ſo much in dancing, ſo much in courting; who would not laugh at ſo fond a reckoning? but being further demanded of his Maſter, what time he had beſtowed vpon the merchandize*

and affaires for which hee was sent: if the man should answere that hee had not leisure to thinke vpon that thing, for the great occupation which hee had in the other: who would not esteeme him worthy of all punishment and confusion? Much more shame and confusion (no doubt) shall they sustaine in the last dreadfull day, in the face and presence of God and all his Angels, who being sent into this world to traffique so rich a merchandize as is the Kingdome of heauen, haue neglected the same, and haue bestowed their studies vpon the most vaine trifles and follies of this world, without cogitation or care of the other.

If

If a golden game of ineſtimable value ſhould be propaſed to ſuch as would runne, and could winne the ſame; and when the courſe or race were begun, if ſome ſhould ſtep aſide and follow flyes or feathers that paſſed in the ayre, without regard of the price or goale propoſed, who would not meruaile, and take pitty of their folly? If we beleeue Saint Paul, we are all placed together in a courſe or race, and heauen is propounded vnto vs for the game or price: But euery man (ſaith he) arriueth not hither; and why? for that moſt men doe ſtep aſide and leaue the marke. Moſt men doe runne awry, and doe follow feathers vp and downe in the

ayre; moſt men doe purſue vanities, and doe weary themſelues out in the purſuite thereof, vntill they can neither run, nor goe, nor moue their limbes any further; and then for the moſt part it is too late to amend their folly. Will you heare the lamentation of ſuch vnfortunate men? Theſe are their owne words, recorded by Scripture, Wee are wearied out in the way of iniquity and perdition: and the way of God wee haue not knowne. What profit haue we receiued of all our pomp and pride? &c. They are now paſt away as a ſhadow, and as a meſſenger that rideth in poſt, and wee are conſumed in our owne iniquity.

O my ſoule what will become of thee at the day of death, and ſeparation from my body, if in this life thou attend not thy ſaluation, for which thou wert created, but ſhalt paſſe ouer thy dayes in following of vanities? Thou ſhalt finde thy ſelfe aſtray at the end of thy iourney: thou ſhalt finde thine error to be irrecouerable, thy danger vnauoydable, and thy griefe, and ſorrow, and calamity inconſolable.

O my ſoule, returne to thy Fountaine, and ſeeke not after Ciſternes: looke to the worke which is ſet before thee, remember the finall end and cauſe why thou waſt created by God, and placed in this world: The wiſe

man *concludeth it in these words,* Feare God, and keepe his Commandements, for this is the whole duty of man, *without which a man is no man in effect, seeing that he looseth all benefit both of his name, nature, redemption and creation.*

A Prayer for Wedneſday Morning.

O Lord GOD, who walkeſt in the circle of heauen, and beholdeſt the height of the ſtarres, and iudgeſt through the darkeſt cloudes, before whom al creatures both in heauen and earth doe bow, and feare and tremble. We the defaced characters of thy glorious Maieſtie, the de-

praued progenie of rebellious *Adam*, deiected with the importable burthen of our ſins, flye vnto thee for ſuccour. Wee implore thee by the efficacie of thy Sonnes death, to reſpect vs with the eyes of compaſſion. In that Sonne of thine, looke on vs thy Seruants: and for his merits and righteouſnes, vouchſafe (good God) mercifully and freely to doe away all our offences. Bury them in his graue, waſh them away in his bloud; and by the purity of his ſpirit, cleanſe our hearts from the pollution and impurity of them all. Say vnto our ſoules, thou art our ſaluation: Let

thy

thy spirit in our hearts, cry *Abba Father*: Knit our hearts vnto thee, that wee may feare thy name: teach vs thy way, and wee shall walke in thy truth. Teach vs to feare thee continually, whereſoeuer wee are, to be zealous of thy glory, to be grieued at our owne and others sinnes, and ioyful when we can please thee. Confound in euery one of vs, the curſed workes of the Diuell: increase in vs daily the gifts of thy spirit. Keepe vs (O Lord) vpright in the *Babylon* of this world, that howſoeuer wee may liue in *Meſech*, and haue our habitation in the tents of *Kedar*, yet we may remember, be

be prepared for, and thinke on our euerlasting home, *Ierusalem*, which is aboue; and so striue to liue vnpolluted in the midst of a peruerse and crooked generation.

Touch our hearts (O God) with true repentance, that thy iudgments presen & imminent may be preuented and remoued, and the ouer-flowing siluer streame and current of thy mercies, neuer stopt or stayd.

Be mercifull to thine whole Church, to thine afflicted ones, be they sicke in bed, distressed in conscience, pinched with pouerty, disgraced for thy Truth, or kept in prison, and deliuered to death. Relieue them

them in their neceſſity, ſtrengthen them in their weakneſſe, comfort them in their diſtreſſe, mitigate their ſorrowes, and turn al their troubls to thy glory and their good. Giue vs thy ſeruants cõfort by thy word, ſufficiency of things needefull for vs. Bleſſe vs in our ſtudies, labors, & indeauors; bleſſe vnto vs the fruits of the earth, & the vſe of all thy creatures.

Be good to our kinſefolkes in the fleſh, our friends in the ſpirit, and them to whom wee are any way bounden, or deſire to be commended vnto thee in our prayers and ſupplications. Expell (O Lord) and caſt out of our hearts all euill imagi-

be prepared for, and thinke on our euerlasting home, *Ierusalem*, which is aboue; and so striue to liue vnpolluted in the midst of a peruerse and crooked generation.

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imaginations, rancour, malice, and vncharitableneſſe, and whatſoeuer is contrary to thy bleſſed commandement.

Wee praiſe thee (O Lord) for the preſeruation of vs this night paſt, as alſo for all graces of thy ſpirit: as faith in thy promiſes, hope of eternall life, feare of thy name, loue of thy maieſty, zeale to thy glory, affection to our brethren, patience vnder the croſſe, ſtrength againſt our ſeuerall temptations; all which haue proceeded from thy mercy. Wee thanke thee that thou haſt ſuſtained vs in great weakeneſſe, relieued vs in much neceſſitie, comforted vs in much diſtreſſe, reſol-

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ued vs in many doubts, deliuered vs from many dangers, preserued vs from many feares, made vs willing to desire to doe thy will, and bestowed vpon vs abundance of all things. As thou hast thus bountifully and freely prouided for vs (O God) euer since wee were borne, and in mercy preserued vs the beginning of this weeke, so to our comfort grant vs the continuance of the same, and inable vs to serue thee constantly in our calling till the Sabbaoth of our rest. *Amen.*

A Prayer for VVedneſday at Noone.

O Lord God, we will not ceaſe ſtill to cry vnto thee for mercy, becauſe our ſins cry againſt vs for iuſtice. Euery houre of the day will wee lift vp our hearts vnto thee; ſtop not thine eare O Lord, but heare vs and that right ſoone. Preſerue vs, for we truſt in thee, and let vs in all things ſee that wee are preſerued by thee: let vs ſee it in the health of our bodies, the peace of our conſcience, the gifts of our minde, the credit of our name, the

the workes of our calling, and vpon all ſuch as are neere and deare vnto vs. But alas can there be greater mercies (O Lord) then thou haſt already expreſſed toward vs ? Thou haſt made vs men and not beaſts; Chriſtians and not Heathens; Beliеuers and not Infidels: whilſt many are ignorant, wee haue knowledge: whilſt many haue beene prophane, wee haue beene more obedient to thy will: whilſt many haue liued in want and penury, wee haue had ſufficiency: whilſt many haue liued in perſecution, we haue beene in free poſſeſſion of the truth: whilſt many haue been diſtracted

cted by warres, we haue repoſed our ſelues in peace, whilſt many haue beene bound, and in priſon, wee haue beene free and at liberty: What can wee render vnto thee for all theſe thy fauours, but vnceſſantly ſing praiſes vnto thee? *From the riſing of the Sunne, vnto the going downe of the ſame, thy name be praiſed and magnified*: let him that hath a tongue, let euery thing that hath breath, ſet forth the goodneſſe and glory of thee O God. *With hold not thy tender mercies from vs O Lord, let thy louing kindeneſſe and thy truth alwaies preſerue vs.* Inſpire our minds with holy motions, conuert

vs

vs from euill, confirme vs in all that is good, leade vs into all truth, and reduce and reclaime vs when we goe astray. Oh prosper the workes of our hands; bring vs safely from all dangers to the end of this day, for Iesus Christ his sake, to whom with thee and the holy Ghost be all praise and glory, world without end. *Amen.*

A Prayer for VVednesday at Night.

O Lord God, whose eyes are much brighter then the Sunne, beholding all things, in all places, and

and at all times: Wee must needs confesse and acknowledge, that we haue much shamed, abused, and disgraced our selues this day past in thy presence. The pampering of our bellies, the pride of our apparell, the negligence in our calling, the mispending of our time, our vaine conference, idle dalliance, wanton action, sinfull recreations, vnwillingnesse to labour, abuse of thy mercies, priuate exploits; all these haue come within the circle of thine all-piercing and all-seeing eye. The corruption of our natures, the iniquities of our liues, doe generally beare witnesse against vs. We

are

are ſo glued to this wicked world, as though wee ſaid in our heart, *There is no God.*

Open (O Lord) our blinde eyes, that we may come to a particular knowledge of our particular ſinnes, eſpecially ſuch, as wee are moſt ſubiect vnto. Soften our hard and ſtony hearts, that wee may ſigh and groane vnder the loade of our weighty and ouer-preſſing ſinnes, and acknowledge them a burthen too heauy for vs to beare. Stirre vp our dull and dead affections, that wee may hunger after Chriſt and his righteouſneſſe, and after euery drop of his precious bloud. Forgiue vs all our miſ-

demea-

demeanours of this day past, all our sinnes of youth and age, negligences and ignorances, thoughts, words, and deedes; and keepe vs vndefiled and vnspotted for the time to come. Make vs to remember, that sinne is filthy and loathsome, euen in the greatest pleasure and act thereof, that the end thereof is bitter, and the inward parts most abhominable: though at first it bee sweet as the *hony-combe*, and as smooth as *oile*, yet the end is very *worme-wood*, nay, it is a *piercing sword*. Though as wine in the glasse, it hath a goodly looke, yet at last it stingeth like a *Serpent*, and biteth

biteth like a *Cockatrice.*

Teach vs therefore (O Lord) to keepe a continuall watch ouer our inner and outward man; let vs bee afraid to commit the leaſt ſinne, and ſo in faith, patience, diligence, and humility, let vs vprightly walke on in our vocation.

Giue vs this night a comfortable and ſweet ſleepe; fit vs for all ſeruices of the day following. Turne from vs (O Lord) thoſe iudgements which thou haſt threatned, renew our hopes which thou haſt croſſed, and crowne vs with thoſe bleſſings which thou haſt promiſed. Teach vs to ſanctifie thy name, to con-

conquer Sathan, to aduance thy Kingdome, and in all things to doe thy will, from this time forth for euermore. *Amen.*

Meditations for Wednesday.

IT is not vnſeaſonable on this day, or any other to meditate on the two principall exerciſes, that doe appertaine to a vertuous Chriſtian life, which are, To reſiſt all ſinne, *and* to exerciſe al kinde of vertue, *and* godlineſſe *or good workes.*

In reſpect of the firſt, our life is

is called in holy Scripture, a warfare vpon earth, *and vertuous men are termed* ſouldiers; *for that, as good ſouldiers doe lye in continuall waite to reſiſt their enimies: ſo vigilant Chriſtians doe carefully ſtand vpon their watch, for the reſiſting the ſuggeſtions and temptations of ſinne.*

In regard of the ſecond poynt wee are named labourers, huſbandmen, marchants, ſtewards, farmers, *and the like: and our whole life is termed a Mart, traffique, or negotiation: for that as theſe kind of people doe attend with diligence to their gaine and increaſe of temporall riches in this life: ſo ought wee to apply our ſelues wholly, in the continuall*

exerciſe of good works, to the honour and praiſe of God, whoſe people wee are; and to the augmentation of our treaſure in the world to come.

Theſe are the two parts of a good Chriſtian life, the two principall points whereupon we ſhould meditate, the exercises wherein wee ſhould be occupied; the two legs whereupon wee ſhould walke toward our country, the two ſteps of aſcention unto God; the two armes wherewith wee ſhould lay faſt hand on Gods eternall kingdome: the two wings whereby we muſt fly and mount up to heauen. Whoſoeuer doth want theſe can neuer aſcend to Gods bliſſe, no more then a byrd can flye being maimed

maimed of her wings.

1. *A Christian man must resist all temptations of sinne, and he must doe it manfully, vigilantly, constantly, and sincerely. According to which doctrine,* Saint Iames, Saint Peter, and Saint Iohn, *doe earnestly exhort vs to resist strongly and vigilantly, both the Deuill and his Captaines and instruments the flesh, and the world, as a point wherein principally consisteth the bounden duty of a good Christian in this life. In conformity whereof, the holy and blessed man* Iob *endued with Gods spirit so many ages past and gone, doth after the large discourse of the dreadfull power and cruelty of our great enemy*

Leuiathan *or* Sathan, *end with this watch-word,* memento bel-li; *be not vnmindfull of the war which thou haſt in hand, and ſhalt haue during life with this mortall enemie of thine.*

2. *Secondly, the life and vocation of a Chriſtian in this world is to labour and make his gaine by the talent that God hath lent him; and to* fructifie in all good workes, *as Saint* Paul *exhorteth vs. The time of this our life is nothing elſe but a certaine ſeaſon allotted vs, wherein to ſow and plant; nothing elſe but a faire or mart, wherein to traffique, negotiate, and make our exchange for the kingdome of heauen. In which affaire and negotiation, he that*

is

is diligent, painfull, and induſtrious is accompted a wiſe man, *euen by Gods owne mouth: as on the contrary part, the careleſſe, ſloathfull, and negligent man, is called* the childe of confuſion, *void of all wit, and ſubiect to all miſery, contempt, and beggary.*

1 *Saint Heirome willing to preſcribe vs a method for the reſiſtance of ſinne, wiſheth vs principally to obſerue the beginning thereof; which is the ſpringing vp and budding thereof in the thought. Whereupon* Lactantius *obſerueth, that as the ſtreame in the riuer* Iordan *doth carry the fiſh ſwimming and playing, till on a ſodaine they fall into the* dead-Sea, *where by reaſon of*

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is

is diligent, painfull, and industrious is accompted a wise man, *euen by Gods owne mouth: as on the contrary part, the careleſſe, ſloathfull, and negligent man, is called* the childe of confuſion, *void of all wit, and ſubiect to all miſery, contempt, and beggary.*

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brimſtone, they preſently dye: ſo many ſuffer themſelues to be carried away ſo with vitious thoughts, and wicked imaginations, that on a ſodaine, the powers of the minde be grieuouſly infected.

If wee will therefore fight againſt, and conquer ſinne, wee muſt according to the Apoſtles rule, reſiſt the temptations of fornication, vncleanneſſe, luſt, wicked concupiſcence, &c. *and not oncly theſe, but their very rootes, and beginnings alſo, as,* anger, indignation, malice, blaſphemy, filthy ſpeech, lying, *and the like: whoſe buds and euill fruits of concupiſcence,* Saint Paul *in his Epiſtle to the*

Ro.

Romans, calleth, workes of the flesh, *for that by instigation of the flesh, they commonly are committed: and then hee giueth this generall direction:* If you liue according to the flesh, you shall dye, but if by the spirit, you doe mortifie the workes of the flesh, you shall liue.

The Apostle Saint Iames *noteth three steps or degrees concerning the complement of sinne, by the consent of heart, to wit, suggestion, delectation, and consent; whereas the first is of the enemy, the second of our sensuality, the third of our corrupt will: so may the first be without our fault, the second includeth for the most part some negligence of ours:*

the third commmeth vs alwaies of iniquity; or to vſe the words of Saint Gregory, In Suggeſtion is the ſeede of ſin, in Delectation the nouriſhment, in Conſent the perfection. *A good Chriſtian is bound to be vigilant in all theſe three kindes. Firſt, to auoide* Suggeſtion *what he may, by flying occaſions, either of company or other: Secondly, if ſuggeſtions come, yet to flye and reſiſt* Delectation, *by cutting off the temptation at the beginning, and cruſhing the Serpents head as ſoone as it is put forth and diſcerned whither it tendeth. But if we ſhould be negligent in this, or could not auoide or repreſſe ſome ſenſuall delectation, then at leaſt*

to

to ſtand reſolutely and manfully in defence of our laſt bulwarke, wherein lyeth our life or death, which is, Conſent of heart.

The Philiſtines *will not venture till* Dalilah *hath wrought the feate. As* Dalilah *with* Sampſon, *neuer left fawning and creeping into his boſome, till by conſenting vnto her, hee loſt both his ſtrength and his eyes, and became a Mil-horſe for the* Philiſtines: *ſo euill thoughts allure and toule on ſo long, till the light of the vnderſtanding being blinded,* Satan, *that foule* Philiſtine, *ſets them ſuch a griſt to grinde, as they muſt pay the loſſe of eternall life for the towle.*

Now therefore to flye danger,

and reſiſt ſinne, two diligences are neceſſary.

The one to bee very watchfull ouer our owne actions, thoughts, and words, according to that ſaying of Iob, I did feare all mine owne workes. *And the Prophet* Dauid *more exactly:* I did meditate with mine heart in the night, and did exerciſe my ſelfe, and did examine or ſweepe my ſpirit: *Heere was an exact examination of his thoughts and deedes.*

The ſecond is to attend to mortification of our paſſions, euill affections and ſiniſter inclinations, proceeding ordinarily from the foreſaid infection of our ſenſuall concupiſcences: for that by this meanes,

meanes wee come to weaken the forces of our enemies, and to cut off as it were his chiefe forces of battery against vs.

Wee know (saith Chrisostome) that fire will burne, and because we know it indeede, by no paine almost wee can be brought to put our finger in the fire, and doubtlesse if wee were perswaded that sinne would burne vs as a fire, we would not so easily and eagerly run into it, but rather resist it and warre against it.

But alas how doe wee behaue our selues in this kinde? what attention, what vigilancy doe wee hold vpon our thoughts, words, and actions? what caution doe wee vse? what resistance doe we make?

make? Is there any man that flyeth the occasion of sinne, or rather prouoketh not the same? Is there any now a dayes that mortifieth his flesh, or rather doth not cherish and pamper it to wickednesse? Is there any man that represseth his owne appetite, that standeth in fight against sensuall suggestions? nay rather doe wee not all run after our owne concupiscences? doe wee not yeeld our selues as slaues to euery temptation that doth arise, to euery assault that the enemie maketh? doe wee not deuoure euery hooke which the Deuill layeth for our trapping, and swallow downe euery poisoned baite that is cast for our destruction? O mercifull Lord, what a pitifull

tifull ſtate of the world is this? He that is a good Chriſtian, and deſireth to enioy the fruit of that vocation, let him beware of this perilous labyrinth, and learne to reſiſt his fleſhly appetites betime. Let vs now in the name of God, be careful leſt ſin ſo raign in our mortall body, that we ſhould obey it in the luſt thereof,

On the other ſide, let vs worke righteouſneſſe, performe all thoſe good duties which God hath required at our hands; that *is*, renouncing all wickedneſſe, *let vs according to the Apoſtles rule*, liue iuſtly and godly in this world, and being dead to ſin, let vs liue to righteouſneſſe. *This is it for which Saint* Paul

ſo

so vehemently cryeth vnto vs, exhorting vs euery where to doe that which is right in Gods sight, and to doe good workes, and that abundantly, in all times, to all men, vpon all occasions, and with immoueable constancy, this is that which is taught vs throughout the whole current of Scripture; and this is it which wee ought to follow in the whole course and trade of our liues.

¶ *A Prayer for Thurſday Morning.*

O Moſt gratious and mercifull God, father of mankinde, faſhioner of all things and preſeruer of all that thou haſt made; who through Ieſus Chriſt thy ſon and our alone Saviour euen when wee were in the ſtate of damnation by reaſon of ſinne haſt deliuered and ſaued vs, we con-

confeſſe that we might vtterly deſpaire in regard of our wretchedneſſe; and in conſideration of our manifold ſins and infinite offences, had not thy *word beene made fleſh, and dwelt amongſt* vs. But now we are without feare; for if *when we were enemies we were reconciled vnto thee by the death of thy ſon; how much more being reconciled are we ſaued by his life?*

From the very bottome of our heart therefore doe wee praiſe and thanke thee for all thy loue, and boundleſſe mercy and kindneſſe: for thy deare ſonne his Incarnation, Paſſion, Reſurrection, and Aſcention into heauen, and ſitting at thy right

right hand, where hee maketh Interceſſion for vs. As thou didſt make him ſo much ours, as that he became like vs in all things, ſinne onely excepted; make vs ſo much his, as that we may be like him, euen without the exception of ſin, that all our ſinnes may be buried in his wounds, and drowned in his bloud. In him we know (O Lord) that thou art *well pleaſed* by him, therefore without other Mediator doe wee come vnto thee: he is that *Lamb* that taketh away our ſinnes, in him we beſeech thee to looke vpon vs; he is that *liuing ſacrifice* that was offered vp for vs: In his name doe wee offer vnto thee

thee this our *morning ſacrifice*; euermore magnifying thee *the true God, and him whom thou haſt ſent, Ieſus Chriſt.*

And becauſe it is not enough to come vnto thee by prayer, and to ſue vnto thee for pardon, or in generall, to be partakers of the death of thy Sonne, but *all that are in Chriſt, muſt be new creatures*, therefore wee call vpon thee for the ſpirit of regeneration: mortifie thereby the corruptions of our fleſh; quicken vs thereby in the inner man. By the power of Chriſts death, let vs dye vnto ſinne; and by the power of his reſurrection, let vs riſe to righteouſneſſe

and

and newneſſe of life. Let the one, as a coraſiue, eate vp the dead fleſh of vngodlineſſe; and the other as a ſpurre, ſtirre vs vp to holineſſe.

Illuminate our mindes, that we may know thy will; ſanctifie our memories, to treaſure vp thy truth; purifie our conſciences, to haue peace in thee; reforme our liues, that we doe all things aright; and giue vs ſpirituall vnderſtanding to diſcerne good and euill. Teach vs to feare thee continually whereſoeuer wee are; to neglect all things in regard of thee, to loue thee, and our brethren for thy ſake, to bee zealous of thy glory, to bee grieued at our

our owne and others ſinnes, and ioyful when we can pleaſe thee. Let vs to this purpoſe this day labour, that whatſoeuer we doe, may bee pleaſing to thee; remembring that it is ſinne in vs alone that diſpleaſeth thee. As wee are Sonnes, let vs depend vpon thee; as wee are Seruants, obey thee; and as we are Chriſtians, walke worthy of our vocation and calling. Let vs know thee through a right faith, and workes agreeable to our faith. Let not *Mammon* ouer-rule vs, *Bathſheba* intice vs, *Dalilah* deceiue vs, *Leuiathan* tempt vs, *Ammon* infect vs, *Eſau* purſue vs, *Iſhmael* reuile vs, the great red

red *Dragon* deſtroy vs: but (O Lord our God, mercifull and gratious) bee thou euer neare vs, with vs, about vs, to protect, preſerue and defend vs, from this time forth for euermore.

Confound in euery one of vs, the curſed workes of the Diuell: increaſe in vs daily the gifts of thy ſpirit: proſper the works of our hands: bleſſe our friends; preſerue this family in which wee liue: ſet thy ſauing marke vpon this our houſe, as thou didſt vpon the houſes of the *Iſraelites* in *Ægypt*, leſt we be deſtroyed.

Be gratious vnto thy whole Church, and bleſſe euery particular

ticular member thereof; to this end, bee good to the light of our eyes, the breath of our noſtrils, the procurer of our happineſſe, thy *Salomon*, our King: Let thy good ſpirit be with *Ioſiah* our Prince; thy bleſſing bee vpon the tribe of *Leui*, the Clergy; vpon thoſe high powers of the Nobility, vpon al the Comminalty; yea, thy peace reſt vpon thoſe that pray for our peace, whereſoeuer diſperſed ouer the face of the earth. In thy good time (O Lord) let the ſunne of thy Goſpell ſhine vpon Iewes, Turkes, Infidels, Atheiſts, Papiſts, and all ſuch as yet are not acquainted with thy right

and

and true worſhip. Lord keepe vs all in thy truth, and ſend vs peace and true faith in Chriſt Ieſus our Lord.

A Prayer for Thurſday at Noone.

O Lord God, who from the beginning haſt enacted that man ſhould liue by the ſweat of his brow; that he ſhould earne his bread ere he taſted bread; and that he who would not worke ſhould not feede. Put courage wee beſeech thee into our hearts, and ſtrength into our armes, that wee may willingly vnder-

vndergoe and patiently endure all labour, trauaile, and buſineſſes belonging to our vocations, Let vs not nouriſh the diſeaſe of ſloath in our bloud, but ſpend our liues as the clouds execute their offices to be ſtill in motion. And aboue all things ſo encourage vs with thy grace, and ſo quicken our vnderſtandings with thy ſpirit, that wee may not be dulled and ſo neglect the knowledge of thy lawes, nor by laſineſſe be beſotted with ignorance, and ſo loſe the remembrance of our duties. And becauſe couetouſneſſe is a balefull weede that ſpringeth vp with vs and choakes the good growth

growth of godlineſſe in our minds. Quench and kill (O Lord) the ſame in vs: let vs not be ouer-carefull for our ſelues, but pittifull and merciſull to thoſe that want: keepe our hands cleane from touching riches vnlawfully, leſt with *Achab* and *Ieſabell* wee commit murther, and ſhed *Naboths* bloud to wring from him his vineyard: or with *Achan* be ſtoned to death for taking goods that are to vs forbidden. Giue vs grace to be cõtent with ſuch eſtate (how mean ſoeuer) as thou ſhalt lay vpon vs: let the wealth wee deſire be thy kingdome, & the gold wee thirſt after be our ſaluati-

on. Keepe vs (O God) cleane and free from the pollution of ſinne, defend our bodies from vnbrideled flames of luſt; cloſe vp our lippes from ſpeaking vnchaſt language; ſanctifie our thoughts, that no wanton deſires may burne in our boſomes; be thou preſent in all our actions, and keepe vs from all temptations of the world, the fleſh, and the Deuill, the reſt of this day and for euermore. *Amen.*

A

A Prayer for Thursday at Night.

O Most high, most holy, most mighty, and most mercifull Lord God, by whose goodnes we were created, by whose iustice wee are punished, and by whose mercy we are saued. We cast our selues downe before thee, and lift vp our hands vnto thee at this present, as our euening sacrifice; but alas, our consciences gnaw vs, the secret cogitations of our hearts reproue vs, our wickednesse pierceth vs, our feare checketh vs, the infinite bun-

dle of our ſinnes oppreſſeth vs; yea, the vngodly deedes of this day paſt doe witneſſe againſt vs, and exceedingly condemne vs.

What are we (O Lord) that thou ſhouldeſt yet ſtill fauour vs, and ſhew thy ſelfe ſo louing and bountifull a Father vnto vs? Why ſhouldeſt thou ſo nouriſh vs, vnworthy wretches, with thy mercy and louing kindeneſſe? Wee know that it is for his ſake, in whom there was found no euill, that thou regardeſt & imbraceſt vs. And for his ſake who did no ſinne, and in whoſe mouth there was found no guile: We beſeech thee to iuſtifie vs, for his

his ſake who is our head, wherin there is no blemiſh; ſaue vs that are his members, though poore, and weake, and feeble. Pardon wee pray thee, all our ſinnes, vices, faults, and offences. Indue vs with thine holy vertues; make vs to liue godly, and to continue euen to the end, in good workes. Driue away the darkeneſſe from the deepe of our mindes, that wee may ſee thee, by vnderſtanding thee, and know thee by comprehending thee, and loue thee by knowing thee.

Grant that we may ſo keepe and gouerne, and end our liues, that wee may ſleepe in

peace and reſt in thee. And ſo into thy hands we commend our ſelues, euen ſoule and body, this night and euer. Hide vs, we beſeech thee, vnder the ſhadow of thy wings, that we may reſt quietly, voide of all feare, ſpirituall darkeneſſe, danger and deſpaire. Comfort vs in all thoſe things wherein we haue beene any wayes diſcouraged this day. Sticke to vs euen to the end, that ſleepe with reſt, and reſt with quietneſſe, and quietneſſe with euerlaſtingneſſe, may receiue vs; and hauing runne the race of this life, we may be partakers of a better, that ſo wee may liue and raigne with thee euer-

euermore, through Ieſus Chriſt our onely Lord and Sauiour. *Amen.*

¶ Meditations for Thurſday.

AMongſt all the infinite treaſures and riches which the immenſity of the Godhead aboundeth with, there is nothing that refreſheth, reuiueth, releeueth vs miſerable wretches, wormes of the earth, which lye low at his footſtoole, but the conſideration of his Mercy.

His Maieſty *aſtoniſheth vs, his* Glory *beateth vs downe, his*

Greatneſſe *ſtriketh vs dead; we adore his* Omnipotency, *admire his* Wiſedome, *ſtand in awe of his* Iuſtice, *flye from his* Vengeance: *in* mercy, *mercy alone, wee taſte how gratious and amiable the Lord is.*

Tully *when he pleaded before* Cæſar *for the life and liberty of* Ligarius *his friend*; O Cæſar (*ſaith he*) none of thy vertues is more admirable or gratious, then thy mercy. Thy fortune hath nothing greater then that thou haſt power, thy nature nothing better then that thou haſt will to ſhew mercy, and to ſaue others. *So I may ſay of all Gods properties, none is more admirable or gratious,*

tious then his mercy. *Bleſſed be her wombe that bare vs, and her pappes that gaue vs ſucke; wee liue, and moue, and haue our being by her. Shee grew vp with vs from our youth, and forſaketh vs not when we are gray-headed; ſhe giueth vs our daily bread, and hourely breath; continueth vs in life, comforteth vs in death, and crowneth vs with life in the world to come.*

O Mercy, *the Lady and Empreſſe of all the glorious attributes of God, what ſhall wee ſay of thee!* Heauen and earth are full of thy glory: *The glorious company of the Prophets praiſe thee, the goodly fellowſhip of the Apoſtles praiſe thee, the noble*

army of the Martyrs praiſe thee, the holy Church throughout the world doth acknowledge thee.

When thou (O God) didſt deſcend from heauen (which deſcent was not by mutation of place, *but by* exhibition of preſence) *and didſt proclaime thine owne name, it was a true ſtile which thou gaueſt thy ſelfe, to expreſſe thy mercy,* Exod. 34.6.7. The Lord, the Lord, merciſull and gratious, long-ſuffering, and abundant in goodneſſe and truth, keeping mercy for thouſands, forgiuing iniquities, and tranſgreſſion and ſinne, &c.

Thy mercy (*O Lord*) *is not a* mentall *mercy alone.* We wiſh you

you good lucke; *nor onely a* verball *mercy*; Goe in peace, *helpe your ſelues*; *but it is a* reall *and* effectuall *mercy, by which we reioyce, vnder which we flouriſh, without which wee dye, but with which, we reuiue and liue eternally.*

Thy mercy (O Lord) doth ſhine vpon vs in diuers degrees and kindes.

1 *There is thy* Preuenting mercy, *by which thou doſt preſerue thine elect from falling into groſſe euils. And hence I ſay with Saint* Bernard, *that I doe, and will ingeniouſly confeſſe, that vnleſſe the Lord had preſerued me by grace, my ſoule had gone neere to haue laſht into all ſinne.*

2 *There*

2 *There is thy* Forbearing-mercy, *whereby thou waiteſt for the conuerſion of vs ſinners.*

3 *There is thy* Altering *or* Changing-mercy, *which makes vs ſetled in the reſolution of holineſſe.*

4 *There is thine* Imbracing-mercy, *whereby thou aſſureſt vs, being Conuerts of thy fauour.*

5 *There is thy* Confirming-mercy, *which ſtrengtheneth and vpholdeth vs in goodneſſe.*

6 *There is thy* Comforting-mercy, *that ſets vs in the hope and expectation of glory.*

7 *There is thy* Crowning-mercy, *which giues vs liuery, ſeyſon, and full poſſeſſion of the Kingdome of heauen.*

Thy

Thy mercy (O Lord) is ouer all thy workes, and doth further inlarge it ſelfe in

Giuing,
and Forgiuing.

I. *In giuing vs all things neceſſary for vs.*

II. *In* forgiuing *vs all our ſinnes.*

1 *In* giuing, *thou openeſt thine hand, and filleſt vs all with plenteouſneſſe; the drops of thy mercy doe in this manner ſtill diſtill vpon vs.*

2 *In* forgiuing, *thou art ſo eaſie and louing*, that at what time ſoeuer a ſinner repenteth him of his wickedneſſe, *and commeth vnto thee, though his ſinnes were as ſcarlet, they ſhall be*

be as woolł; though as crimſon, they ſhall be made white as ſnow, and though ten leapers come vnto thee, although they be euen ten, they ſhall be all cleanſed of their loathſome and filthy diſeaſe; yea though with Lazarus, we ſtinke in the graue of iniquity, yet wilt thou breath into our face the breath of life, whereby we ſhall be made liuing ſoules.

What villainous wretches then are they, who will commit high-treaſon againſt thy diuine Maieſty, in deſpairing of thy mercy? Iudas indeede was one of theſe, who hanged himſelfe; of whom Saint Hierome reporteth, that he ſinned more in deſpairing of his Maſters pardon, then in betraying of him. I

I dare not adde then this one ſinne vnto the reſt, to deſpaire *of mercy; for* becauſe of ſinners (O Lord) thou ſhalt be called mercifull. *And ſo thy mercy hath an aduantage by our ſinnes to declare and expreſſe it ſelfe. Though in thee there be an* habit *of mercy alwaies: yet the* act *of mercy, requireth ſinne precedent in vs, which giueth matter and occaſion vnto the ſame.*

The heauens need not the mercy of God (ſaith Saint Auguſtine) *becauſe there is no miſery in them: but the earth needeth it; and where the miſery of man hath abounded, there the mercy of God hath abounded much more.*

Is the name of Mercy *ſo excellent? is the perfume thereof ſo pretious, and the very remembrance thereof ſo aduantageous vnto vs? Their ſpeech then bewrayeth them to be of* Aſhdod *or* Ægypt *that bring into the Church of Chriſt the name of* Merit.

I read of a Mercy-ſeate *in the Temple of God; but I neuer heard of a ſtoole of* Merit, *but in the Chappell of Antechriſt.*

What region of the world can wee rake into to find out merit? By his wiſedome he made the heauens, becauſe his mercy endureth for euer, and laide out the earth aboue the waters, becauſe his mercy endu-

reth

reth for euer. *Giue me a thouſand millions more of the actions of God, the burthen to them all muſt be,* becauſe his mercy endureth for euer.

The heauens are within a ſpan, the earth within a circle, the waters within the fiſt, the mountaines vpon the ballance, the ſun within Tropickes, but no number or meaſure, or bounds can be ſet to the mercy of God.

We muſt not abuſe this mercy of God by ouer-much boldneſſe and preſumption, as many doe who run on, thinking that the current of Gods mercy cannot be ſtopped, and that they can compell him notwithſtanding all their wicked waies to be mercifull vnto them,

euen

euen when they themſelues liſt.
But be not deceiued, God is not mocked; albeit he be abundant in mercy, yet ſhould not we be abundant in ſinning. For it is moſt true which Gregory ſaith, Vt pius ita iuſtus eſt Conditor: *As our maker is mercifull, ſo he is likewiſe iuſt.* Gratious *and* righteous *is* the Lord, *ſaith the Pſalmiſt.* Gratious *in the multitude of his mercies, and* righteous *in the ſeuerity of his iudgements,* Gratious *to them that turne vnto him,* righteous *to them that caſt him from them.* The Lord is ſlow to anger, *there is his patience to penitent ſinners;* but he is great in power, *and* will not ſurely cleare the

the wicked, *there is his iudgement to impenitent reprobates.* I haue beene cruſhed with your ſinnes as a cart is laden with ſheaues, *there is his long-ſuffering declared*: now will I cry like a trauailing woman, I will deſtroy and deuoure at once; *there is his heauy wrath deſcribed.* The almighty is a patient rewarder, *there is mercy offered to him that will receiue it; but he will not leaue the wicked vnpuniſhed; there is iuſtice pronounced to him that will neglect it.*

Laſtly the mercy of God ſhould make vs mercifull vnto others. Be mercifull as your heauenly father is mercifull.

The former mercy *was a diuine*

uine attribute or act in God, *this an* action *or* affection in man. *It vnfoldeth it ſelfe in* Clemency, *in* Courteſie, *and in* Compaſſion. *In clemency, by pardoning malefactors, in compaſſion by relieuing the afflicted, in curtiſie towards all.*

There is likewiſe mercy to the Body, *and mercy to the* Soule, *hee that doth either, ſhall haue mercy both for body and ſoule. They haue the bowels of* Scythians *and* Maſſagets, *who will not bee turned with mercy: they are not the children of God, who is the* Father of mercies.

A

¶ *A Prayer for Friday Morning.*

O Eternall and euerlasting God, we presume to present our selues this morning before thy diuine maiesty, offering vnto thee (as wee are bounden) our early sacrifice: but in the performance of this very act we declare our vnworthinesse, wee disclose our weakenesse, and exceedingly discouer our imperfe-

perfection and wretchednesse. For alas wee come neere vnto thee with our mouths, but our hearts are farre from thee, with our tongues we call vpon thee, but our soules at the same time commit wickednesse against thee. Our *righteousnesse* it is but *as filthy ragges*, our holinesse but as a *morning dew*, yea all our acts of deuotion (if thou shouldest rightly weigh them) are but abomination in thy sight: from the soale of the foote vnto the crowne of the head wee are altogether polluted and vncleane, yea nothing to be found in vs but wounds imprinted and stamped into our soule and flesh by the cu-

stome

ſtome of ſinne. Our eyes are full of vanity, eares of iniquity, hands of impurity; our wills peruerſe and ouerthwart to that which is good; our remembrance ſweet and pleaſing to that which is bad; our vnderſtandings darkened, our conſciences ſeared; our heads full of miſchiefe, our feete ſwift to ſhed bloud; *deſtruction & calamity are in al our waies, & the way of peace haue wee not knowne*. Since then (O Lord) that our ſinnes are ſo great and grieueous, ſo manifeſt and manifold againſt thee and thy law, if thou ſhouldeſt contend with vs whom haue wee to plead for vs? If thou ſhouldeſt be extreame

ſtreame to mark what is done amiſſe, who may abide it? if thou ſhouldſt cal vs to a ſtrickt account, how ſhould we ſhew our faces? If wee deny what is laid againſt vs, our conſciences will accuſe; if we forſweare, the dumbe and ſenceleſſe creatures will beare witnes againſt vs.

We haue none other friend in heauen aboue, or in the earth beneath, no other Mediator amongſt men and Angels but euen thine onely begotten ſonne Chriſt Ieſus, in whom thou art well pleaſed; by the vertue of whoſe death, the merit of whoſe paſſion, & the remembrance of whoſe pretious bloud

bloud which did trickle downe from his ſide to waſh vs from our ſinnes and ſprinckle vs in our hearts from an euill conſcience, wee come vnto thee; beſeeching thee that the purity of his nature may anſwere the impurity of ours; the perfectiō of his obedience ſatisfie for our imperfection; & the ſufficiency of his ſufferings free vs from all torments which we deſerue to ſuffer for our ſinnes. And ſeeing that he hath borne the burthen of that curſe which was due to our tranſgreſſions; deliuer vs (O Lord) from all thoſe iudgements which hang ouer our heads, as due vnto vs for them; and ſeperate them

as farre from thy presence, as *the East is from the West* in comparison; bury them in the buriall of Christ, that they neither rise to shame vs in this life, nor to condemne vs in the world to come.

And wee beseech thee (O Lord) not onely to wash away our sinnes with the bloud of thine immaculate Lambe, but also to purge our harts by thine holy Spirit from the drosse of our naturall corruption, that wee may feele thy Spirit more and more killing sinne in the power and practise thereof; so that wee may with more freedome of mind, and liberty of will, serue thee

the euerliuing God, in righteouſneſſe and holineſſe this day, and all the dayes of our life. Increaſe our faith in the ſweet promiſes of the Goſpell; giue vs repentance from dead workes, and grant vs an aſſurance of our hope in thy promiſes. Direct all our waies, correct our wandrings, and erect our wilde and worldly thoughts vnto thee, the God of our ſaluation. Teach vs how to liue in thy feare, labour in thy ſeruice, and euer runne the way of thy commandements.

And that our former ingratitude may not preuent the future receiuing of thy bleſſings;

we praiſe thy name for refreſhing vs this night paſt with moderate ſleep and reſt. Wee beſeech thee to defend vs accordingly this day from all perils and dangers of body and ſoule. Direct our thoughts, words, and workes; bleſſe vs in our going out and comming in; and grant that whatſoeuer we ſhall thinke, ſpeake, or take in hand this day, may tend to the glory of thy name, and the good of others, and the comfort of our owne conſciences, when we ſhall come to make our laſt account before thee.

Haſten thy comming (O bleſſed Sauiour) and end theſe ſin-

ſinfull dayes. And giue vs grace to be prepared to meete thee the ſweet *Bridegroome* of our ſoules, at thy comming, whether it bee by the day of *death*, or of *iudgement*; and then Lord Ieſus come when thou wilt: *euen Lord Ieſus come quickly.* And to thee be aſcribed for thine infinite mercy, all honour, praiſe, and glory, from this time forth, for euermore.

Amen.

A Prayer for Friday at Noone.

O Lord God, gratious and heauenly Father, wee know, & by good experience find, that no mans labours without thy blessing either be well intended, begun, or ended; in vaine without thy grace doe wee seeke to bring any thing to passe. And therefore wee beseech thee to blesse vs in our places and callings, to direct our indeauours, to prosper the workes of our hands; and so to guide vs in the way of godlinesse, that in all things wee may haue good

ſucceſſe. Prouide thou for our ſoules and bodyes in all the courſe of our liues: and grant that wee may ſo paſſe through the pilgrimage of this ſhort life, that our hearts being not ſetled vpon any tranſitory things which wee meete with in the way, our ſoules may euery day be more and more rauiſhed with the loue of our home, and thine euerlaſting kingdome.

Let vs not with *Demas* imbrace this preſent world, or be couetous with *Balaam*, ſeeking after reward, but be mindefull that wee ſhall come vnto iudgment, & of euery idle thought, word and worke, render an ac-

count; and therefore be prepared with faith and repentance, as with a wedding garment, against the time that thou (O Lord) shalt call for vs out of this sinfull world. And in the meane while let vs flye from sinne as from a serpent, and from vnrighteousnesse as a Cockatrice, and aboue all things seeke thy glory; that when this mortall life is ended, wee may then be made partakers of immortality, and life eternall, in thy most blessed & glorious kingdome, through the merits and mediation of our Lord and Sauiour Christ Iesus, who liueth and raigneth with thee and the holy Ghost now and for euer. *Amen.*

A Prayer for Friday at Night.

O Lord God, gratious and louing Father, we thine vnworthy ſeruants aſhamed by reaſon of our often offending thee to looke thee in the face, doe yet caſt our ſelues downe at the footeſtoole of thy grace, beſeeching thee to be merciſull and fauourable vnto vs, not to deale with vs in iuſtice, or bring vs to iudgement, but to inſpire thine holy ſpirit into our hearts, that by the effectuall working thereof, wee may haue an inward ſight and

feeling of our sinnes and naturall corruptions, and that wee may not bee blinded in them through custome, as the reprobates are; but that wee may more and more loathe them, and bee heartily grieued for them, indeauouring by the vse of all good meanes, to ouercome and get out of them. Conuert our hearts, subdue our affections, regenerate our mindes, purifie our nature, and suffer vs not to be drowned in the dreame of those filthy vices, and sinfull pleasures of these times, wherewith thousands are carried head-long to eternall destruction; but daily frame vs more and more to the

likeneſſe of thy Sonne Ieſus Chriſt, that in righteouſneſſe and true holineſſe, we may ſo ſerue and glorifie thee, that liuing in thy feare, and dying in thy fauour, wee may in thine appointed time attaine to the bleſſed reſurrection of the iuſt vnto eternall life.

Keepe vs this night, as thou haſt in mercy done this day: preſerue vs from all danger of the diuell, and all damage of fire, robbery, or any other feare or perill which for our ſinnes might iuſtly fall vpon vs. Grant vs the continuance of health, peace, maintenance, and all other ourward bleſ-

ſings

which thy diuine wiſedome ſhall thinke meet for vs. In health and proſperity make vs mindefull of ſickneſſe, and of the euill day that is behind, that theſe things may not ouertake vs as a *ſnare*, but that we may in good meaſure, like *wiſe Virgins*, be found prepared for the comming of Chriſt, the ſweet *Bridegroome* of our ſoules.

We confeſſe (O Lord) that vnleſſe we, as *Watchmen*, doe looke vnto our ſelues, and ſeeke to pleaſe thee in al things, we cannot be freed from many temporall iudgements, our ſcore will be the greater in the day of account; our conuerſation

ſation cannot be in heauen, we cannot bearmed againſt temptation, nor wained from the loue of this wretched world. Wherefore wee beſeech thee, that we may ſee our ſinnes in the glaſſe of thy law, that wee may mourne for them in the cloſets of our hearts, and confeſſe them in the bitterneſſe of our ſoules, and that all our ſeruice may bee ſanctified by repentance, Leade vs forward in a conſtant courſe of godlineſſe, make vs ſtrong to grow toward perfection, and ready to meete our Sauiour, that we may obtaine the end of our faith, which is the ſaluation of our ſoules. Make vs euer to watch

watch ouer our hearts, that neither the terrour of conſcience, nor loathing of holy duties, nor loue of any one ſinne, nor vnwillingneſſe to depart this life, doe caſt our hearts into a ſpirituall ſlumber. But though our bodies ſleepe and take their reſt, yet let our ſoules watch and waite vpon thee; that we may ſleepe with thee, and yet be kept waking by thee; and ſo preuent the aduerſary that would cunningly and vnawares ſteale vpon vs.

Forgiue and forget (O Lord) the ſinnes of this day paſt, and bring vs ſafe to the beginning of the next. Heare

vs

vs in these and al other our requests, for thy Sonnes sake, to whom with thee and the holy Ghost, bee rendred and ascribed, all honour and glory, all might and maiesty, all power and dominion, now and for euer. *Amen.*

Meditations for Friday.

SAint Hierome *thought he alwaies heard this voyce sounding in his eare*, Arise O yee dead, and come to iudgment. *As this trumpet did daily ring in his eare, so surely doth the same or the like Alarum strike*

ſtrike the heart-ſtring of ſundry other Chriſtian men, who believing the doctrine of the reſurrection, and that there is a life after life, a heauen and a hell, often and ſeriouſly bethinke themſelues of the day of doome, *when they muſt render an exact account of all thoſe things which they haue done in the fleſh.*

Some Atheiſts *indeede there are, who vilipend to themſelues, and annihilate to others all kinde of contemplation hereof: Some* Epicures *againe there are and* Libertines, *who though they deny not* God *and the day of his* Iudgment, *yet put it far off, regarding onely the riots and pleaſures of this life. But the reaſons*

of

of hell *shall one day euince, and the eyes which* sinne *hath shut,* damnation *shall open: Yea, as sure as the Euening succeedes the Morning, death shall seaſe on life, Iudgment on Sinne.*

The power *of the Lord had her day in the* creation *of the world; the mercy of God had her day in the* Redemption *of man that little world; and the* Iuſtice *of God muſt haue her day, in the iuſt puniſhment of the wicked and ſinfull of this world.*

The day of this life is the day of mortall man, but the day of Iudgment is the day of the liuing God, not that but all daies are his; but ſuch is his mercy as that though he ſhew mercy euery day,

yet

yet he hath reserued this one day for his Iudgment. And that is a day of blackenesse and of wrath, it burnes like a furnace, and all the wicked are but as stubble.

This day of Iudgment must be both for the glory of God, *and of* Man, *and of* Christ *both God and man.*

1. *First for the* Glory *of* God; *for he hath promised a* Iudgment, *and all the promises of God are* Yea and Amen. *The Prophets and Apostles, both the Law and the Gospell beare witnesse of a Iudgment.* I will contend with thee in Iudgment, *saith God in* Ieremy. The nations shall see my Iudgment, *saith God in* Ezekiel. I will sit

and

and iudge all people, *saith God in* Ioel. *In Saint Paul wee read, that* Death is appointed, and after it commeth iudgment. *And in* Saint Peter *wee find, that as if God had put on his robes and were set on his iudgement seate, he is now ready to* iudge the quicke and the dead.

2 *Secondly, there must be a iudgement for the* good of man. *For here the holiest and most heauen-like men, be in most braininesse: Here the righteous man hath most wrong, and therefore God will iudge and doe him right. Here* Iezabel *sits brauing in a window, whilst* Ieremy *lyes sticking in the mudde. Here* Diues *sits in his Palace, cloathed rich-*

richly, faring daintily, whilst Lazarus *lies at the gate naked and hungry: here* Herod *will please* Herodias, *though it bee with the head of* Iohn *the* Baptist: *here all Gods children are scoffed, derided, and shamefully intreated:* But doubtlesse (*saith the* Psalmist) there is a God that will iudge the earth. *And as in a ballance or scale, that which is lightest, mounteth highest, so those that were of light or no estimation in the world, shall then be taken vp vnto the highest: and though the godly haue had griefe and oppression here vpon earth, then shall they haue interest and increase of glory in the kingdome of heauen.*

3 *Lastly,*

3 *Laſtly, as there muſt bee a iudgement for the glory of God, and good men, ſo it muſt alſo be* for the honour of Chriſt Ieſus, *both God and man. For the* world *did not beleiue Chriſt to be the* Meſſias, *the* Iewes *held him but a meere and miſerable man, the* Gentiles *derided him as a crucified God, and therefore will hee call heauen and earth, and come and iudge his people, and he will come in ſuch power and Maieſty, that the whole world ſhall confeſſe him a* Meſſias, *that the* Iew *ſhall acknowledge him a* God; *and that both* Iew *and Gentile ſhall feare and grieue to ſee him ſo highly glorified, whom they ſo baſely ſlew and* crucified.

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The ſeuerall ſorts of iudgement which are and ſhall be executed by God, Bonauenture *notes to be theſe: Firſt, a iudgement of* Pre-ſcience, *for thoſe ſins which were but intended: Secondly, a iudgement for the* cauſe, *when they ſprang, and the* end *whereunto they tended: Thirdly, a iudgement for euery euill act committed; and laſtly a iudgment of euery iuſt* puniſhment *inflicted.*

There ſhall be a iudgement of Retribution *for the good, a iudgement of* Reprobation *for the bad; a iudgement of* Diſcuſſion *both for good and bad. There hath beene already a iudgement of* water, *which did waſh away ſinners,*

ſinners, but not ſinne: and there ſhall be a iudgement of fire, which ſhall burne away both ſinne and ſinners.

Some not vnderſtanding the Scriptures, or the power thereof, will perhaps ſay; why ſhould God iudge man after his death, ſince he hath his iudgment at his death? What, ſhall there bee two iudgements executed?

The anſwere is, That in death wee haue a particular *iudgment, but God will alſo haue a* generall. *Secondly in death wee haue the iudgment of the* ſoule, *but God will iudge both* body *&* ſoule. *Laſtly, in death we haue a ſecret doom, but God will haue an* open Aſſiſe, *and publicke ſeſſions, and a manifeſt iudgment.* Saint

Saint Iohn *sayth*, Hee that beliueth in Christ shall not be iudged, *or shall not come into iudgment, it may seeme heere that some men shall not be iudged.*

The answere is, that he that beliueth in Christ Iesus and is ingrafted into him by a true and a liuely faith, this party shall not come into Iudgment, that is, of Condemnation *or* Reprobation; *In iudgment he shall not be confounded, condemned, or ouerthrowne;* But *he shall come into the Iudgment of* Absolution; *In iudgment he shall stand out, hauing on the white robe of Christs righteousnesse, and being clad and couered with the wedding garment of regeneration,*

A

A good conſcience in that great day of the Lord ſhall be moued but as a leafe, with a little wind and breath of Gods diſpleaſure, but a guilty one ſhall be remoued as the foundations of the earth are ſhaken with the full rigour of Gods wrath.

The perſon *that ſhall in that great day ſit vpon the throne and iudge vs, is* Ieſus Chriſt, *the ſecond perſon in the Trinity; wherat ſome make ſtrange that the ſecond perſon ſhould iudge and not the firſt, the Sonne, and not the Father: But the reaſons thereof are theſe.*

Firſt, becauſe Saint Iohn *tels vs,* the Father hath giuen all iudgment to the Sonne; *and to*

the Sonne, as Saint Bernard expounds it, not as hee is the Sonne of God, begotten before the world, but as he is the Sonne of the blessed Virgin, borne in the world.

Secondly, the Son iudgeth, & not the Father, because it best fitteth a King to iudge his owne subiects, and wee are now the immediate subiects of the Sonne. Indeed in our creation wee were absolutely the subiects of God, but by rebelling against God, wee became the slaues and vassailes of Sathan, and not the subiects of our God: yet now being bought out of the subiection of Sathan by the pretious bloud of the Sonne of God, wee become the subiects of the Sonne: not that this is to

be

be vnderſtood excluſiuè, *as excluding from the worke of our Redemption, the Father or the holy Ghoſt*; ſed appretiatiuè (*as the ſchoole men ſpeake*) *but becauſe the price of our Redemption was paid by the Sonne, and not the perſon of the Father or holy Ghoſt. And in that the Son did vndergoe our puniſhment, and purchaſe our reward; hee muſt both diſpoſe of our puniſhment and reward.*

But ſince in the Sonne there is a double forme, a diuine and humane nature; it may be queſtioned in what forme and nature he ſhall iudge.

Saint Auguſtine *anſweres, that he ſhall iudge vs in the ſame*

forme wherein hee ſtood before the Iudge for vs, he ſhall iudge vs not as God, *but as* man, *according to that of the Scripture,* Ye ſhall ſee the Sonne (*not of God, but*) of man, comming in the cloudes; Veniet qui Deus, non qua Deus, *He that ſhall iudge vs is God, but he ſhall not iudge vs as he is God. Not as he is* God, *becauſe as* Eſay *hath it*, the wicked muſt bee taken away, that he neuer ſee the glory of God: *But as* man, *that men may ſee and behold the iudge of men.*

As concerning the quality *of his iudgement:*

Firſt, it is full of Maieſty, *for he ſhall come with all the army, troupe, and traine of heauen: He ſhall*

ſhall ſend forth his Herauld, and call a Conuocation of Angels and Saints, heauen and earth to cull and ſeuer and marke out his Sheepe from his Goates, the wheate from the tares, the corne from the chaffe.

Secondly, there is mercy *in his iudgement: For Chriſt will iudge vs, not by the letter and rigour of the law, but as it were, in a Court of conſcience, and our verdit ſhall be giuen in, according and agreeing with the conſcience we haue within.*

Thirdly, there is iuſtice *in his iudgement, he is a Iudge that will vſe no partiality, he is led away neither by bribes nor intreaties, he hath no reſpect of perſons.*

Fourthly, his iudgement is to the wicked, intollerable *and* vnauoidable. *First,* intollerable *vnto them, for who can indure when he ſhall be curſed of God, of the Angels, of Diuels, of all things for euermore? Secondly,* vnauoidable, *for the hils cannot hide them, nor the mountaines couer them, nor the rockes ſhadow them from the preſence of this al ſeeing Iudge, who is euery where, and yet no where; euery where by his power and wiſedome, but no where in reſpect of* circumſcription, *as being a* Spirit.

His comming to iudgement, it is certaine, ſodaine, *and* ſhort. Certaine, *for the mouth of the*

Lord

Lord hath ſpoken it. Sodaine, *for, behold I come (ſaith Chriſt)* like a thiefe in the night. Short, *for,* behold *(ſaith he in the Reuelation)* I come ſhortly.

The boldneſſe of Cuſanus *and others, is to be condemned, who like* Nimrods, *to get them a name, and building a* Babell *of meere coniectures, dare aſſigne the very yeare, moneth, and day of Chriſts comming to iudgment: and yet their aſſertion is flat oppoſite to the Scripture, which ſaith, that the houre and day of Chriſts comming, is not* knowne to the Angels, nor to the Sonne of man, but to the Father onely. *What is it to thee (ſaith Saint* Auguſtine*) to know the very*

day when he ſhall come? ſo liue, as if he were to come this preſent day, and thou ſhalt not feare him when he is come.

The day of death, and the day of doome, are two pole-ſtarres, vpon which, we that be Pilgrims and Trauailers vpon earth, muſt euer fixe our eyes. Ioſeph *of* Arimathea *made his Sepulchre in his Garden: and the* Ægyptians *in their banquetting-houſes had euer the picture of death: So ought we in the midſt of our worldly pleaſures and delights, continually to caſt vp our accounts, and daily to number our dayes. What know wee when the* Bride-groome *will come? It behoueth vs therefore like* wiſe Virgins,

Virgins, *euer to haue our lamps full of oyle, and to bee in readineſſe to giue attendance.*

To the wicked, nothing is more irkeſome then the day of death, and the day of doome. O death, how bitter is thy memory (*ſaith the wiſe man*) to him that putteth his truſt in his poſſeſſions? *But death to the righteous, is euer welcome; for*, Bleſſed are the dead that dye in the Lord, for they reſt from their labours, &c. *And for the day of doome, the name of it is to them, as hony, the mention of it, melody, and the very thought of it a yeare of Iubile.*

So that the meditation of the day of iudgement, it ſerues:

1 *To comfort the godly, for their crosses shall be at an end.*

2 *To checke worldlings, for their power and happinesse then ceaseth.*

3 *To refute some Atheists, who thinke the world eternall.*

1 *Oh what ioy will it be to thy soule, thou that art at peace with God, and hast liued well in this world; to see Christ the Iudge of heauen and earth at that day welcomming thee, being presented before him by the holy Angels, with an* Euge bone serue! Wel done, and welcome, good and faithful seruant, enter into thy Masters ioy? *What ioy (I say) will this be, to behold thousand thousands of Cherubims, Seraphins,*

Angels,

Angels, Thrones, Dominons, Principalities, Powers? All the holy Patriarches, Prieſts, Prophets, Apoſtles, Martyrs, Profeſſors, and all the ſoules of thy Friends, Parents, Husbands, Wiues, Children, and the reſt of Gods Saints, who departed before thee in the true faith of Chriſt, ſtanding before Gods throne in bliſſe and glory; and all of you to be crowned with the richeſt Diadems that mans heart can deuiſe?

2 *Oh what anguiſh and horror will there be in this day of audit to the wicked; when as aboue, their iudge is angry with them, and below, hell is gaping for them; when within, their Vulture con-*

conſcience gnawes them, and without, the flame is ready to burne them; when on the right hand, ſinne oppreſſeth them, and on the left, the deuell affrighteth them; when they ſhall haue God and his Angels all againſt them, and none but deſperate men and damned ſpirits with them; when as thou who haſt heretofore beene honoured with renowned and glorious titles, as Prince, Noble, Lord, *and* Maſter, *ſhalt haue now no other appellation, but be called* curſed, *and be attended by none but the damned crew, of whom, one ſhall rip vp thine examination, another torment thee, another adde one plague to another vpon thee.*

The

The godly, they ſhall come forth out of their graues, like ſo many Ioſephs *out of priſon, or* Daniels *out of the Lyons dennes, or* Ionas *out of Whales bellies. They ſhall ariſe in the* perfection of nature; *they ſhall bee in* power, *whereby they ſhall for euer be freed from all wants and weakeneſſes; they ſhall ſtand vp in* incorruption, *wherby they ſhal neuer be ſubiect to any manner of imperfections, blemiſhes, ſickneſſe, or death; they ſhall grow vp in* glory, *whereby their bodies ſhall ſhine as bright as the* ſtarres, *and as cleare as the* ſunne *in the firmament. They ſhall renew their ſtrength, they ſhall mount with wings as Eagles, they ſhall runne and*

and not be weary, they ſhall walke and faint not: They ſhall appeare more glorious then the Lilly-flowers *on the earth, merry ſhall they be, and ſing* Haleluiahs *euerlaſtingly.*

But as for the wicked, the winter of their afflictions is now come, the ſtorme of their miſery is at hand, all their happineſſe is blowne away in a moment, they can inioy nothing but euerlaſting paines and wretchednesſe. A fire ſhall deuoure their bodies, and a worme torture and torment their ſoules; their worme ſhall neuer dye, and their fire ſhall neuer goe out.

Lift vp mine head (O Lord) in this great and terrible day:

turne

turne from me those iudgements which follow the wicked, and crowne mee with those miriads of blessings which accompany thine elect: And so in mercy, Come Lord Iesus, come quickly.

¶ A Prayer for Saturday Morning.

O Eternall God, and moſt gratious heauenly Father, wee are taught by the examples of *Peter*, *Mary Magdalen*, the *Publican*, the *Prodigall childe*, and many other penitent ſinners, that thou art full of compaſſion, pittifull, patient, & long-ſuffring, ready to forget offences, and forgiue offenders at what time ſoeuer they

they returne vnto thee with penitent hearts, lamenting their ſinnes, and imploring thy grace. Wee come vnto thee therefore vpon the bended knees of our hearts, humbly beſeeching thee in the bowels of the mercy of Ieſus Chriſt, that notwithſtanding the frowardneſſe of our wils, the vnrulineſſe of our affections, and the vncleaneneſſe of our conuerſations, thou wouldeſt vouchſafe in mercy to looke vpon vs freely, and fully to remit vnto vs all our ſinnes and tranſgreſſions whatſoeuer, and to grant vnto vs vnfained repentance and newneſſe of life. Open vnto vs (O Lord) that euer-

euer-ſtreaming fountaine of the bloud of Chriſt, which thou haſt promiſed vnder the *new Teſtament* to open to the penitent of the houſe of *Dauid*: And giue vnto vs thine *holy ſpirit*, which thou haſt promiſed to giue (to the worlds end) vnto all thine elect people; and let the ſame thine holy ſpirit purge our hearts, heale our corruptions, ſanctifie our natures, and conſecrate our ſoules and bodies, that they may become the *Temples* of the *holy Ghoſt*, to ſerue thee in *righteouſneſſe and holineſſe all the dayes of our liues.*

Giue vs a ſupply of all thoſe graces which thou knoweſt to bee

be wanting in vs, as neceſſary for vs; with an increaſe of all thoſe good gifts wherewith thou haſt already endowed vs. And according to our bounden duties, wee praiſe thy name (O Lord) for preſeruing vs from all perils of this night paſt, and bringing vs ſafe to the beginning of this day. As thou haſt now wakened our bodies from ſleepe, ſo wee beſeech thee wake our ſoules from ſinne and carnall ſecurity; and as thou haſt cauſed the light of the day to ſhine in our bodily eyes, ſo (good Lord) cauſe the light of thy word and holy ſpirit to illuminate our hearts, and giue

vs

vs grace as *children of light* to walke in all holy obedience before thy face this day : and grant vs to indeauour to *keepe faith and a good conſcience towards thee, and towards all men*, in all our thoughts, words, and dealings. And to this end, wee commend our ſelues, and all our waies and actions, together with all that doe belong vnto vs, vnto thy gratious direction and protection; praying thee to keepe both them and vs from all euill, and to giue a bleſſing to our honeſt labours and endeauours this day following, and for euermore. *Amen.*

A Prayer for Saturday at Noone.

Eternall God, merciſull and louing Father, no ſooner doe we enter into the affaires of this world, but we are enwrapped about with a cloud of miſeries. Our fleſh prouokes vs to luſt, the world allures vs to pleaſures, and the diuell tempts vs to all kinde of ſins. Feares of enemies affright vs, ſuits of law doe vexe vs, wrongs of ill neighbours doe oppreſſe vs, cares for the things of this life doe conſume vs; yea, all the day long, ſomething or other doth

doth afflict vs. Sometimes *aduerſity* on our left hand, frets vs, anone *proſperity* on our right hand flatters vs. Ouer our heads, Gods vengeance due to our ſinnes, is ready to fall vpon vs, and vnder our feete, *hell-mouth* is ready to ſwallow vs vp. Amidſt theſe manifold perplexities, where to find reſt and quiet we know not; the houſe is full of cares, the field full of toyle: Wee haue no where to flye for ſuccour, but to thee (O Lord) direct vs in theſe difficulties, protect vs from theſe dangers, ſettle vs in a courſe of godlineſſe, and let vs walke ſoberly and circumſpectly in our callings,

lings, as becommeth good Christians, leauing vngodlineſſe, and proſecuting righteouſneſſe, ſpending and ending that ſmall number and remnant of dayes which thou haſt appointed vs to liue in this vale of miſery, in thy feare and ſeruice. Yea, *teach vs to number our dayes, that we may apply our hearts vnto wiſedome.* Make vs wiſe vnto ſaluation, ſimple to that which is euill, and forward to that which is good. Make vs fruitfull vnto good workes, charitable, peaceable, and conſcionable in all things, toward all men, for euermore. *Amen.*

A Prayer for Saturday at Night.

God and heauenly Father, when wee conſider the goodneſſe which thou haſt ſhewed vnto vs this very day and weeke paſt, and the wickedneſſe which wee haue committed *againſt heauen and againſt thee*, we are aſhamed of our ſelues, & confuſion ſeemes to couer our faces as a vaile. For we ſtand guilty before thy Iudgement ſeate, of all the breaches of thy law, and therfore liable to thy curſe, and to all the miſeries that iuſtice can poure

poure forth vpon vs ſo wicked and wretched creatures. Wee haue defiled and made our hearts a cage of all impure thoughts, and our minde a very ſtye of the vncleane ſpirit. That good which wee ſhould haue done this weeke, we haue neglected; and that euill which thou haſt forbidden vs, wee haue committed.

Deſtroy vs not (O Lord) till wee haue made our peace with thee; caſt vs not into the bowels of hell, nor drowne vs in the Sea of thy diſpleaſure: But waſh away the multitude of our ſinnes with the merits of that bloud which thy deare Sonne Chriſt Ieſus hath ſo

abundantly ſhed for penitent ſinners. And wee beſeech thee to graunt vnto vs an vnfained repentance, that we may heartily bewaile our former offences, and loathe them, and ſerue thee henceforth in newneſſe of life, and greater meaſure of holy deuotion. Let thy ſpirit open our eyes more and more to ſee the *wondrous things of thy law*: and open our lips, that our mouth may daily defend the truth, and ſet forth thy praiſe. More eſpecially wee beſeech thee, to prepare vs for thy ſeruice againſt the morrow: It is thy *Sabbaoth*, (O Lord) prepare vs for the ſanctifying of the ſame, that wee may not ſpend

ſpend it in our owne luſts and pleaſures, but our chiefe delight may bee to conſecrate it to thy glory and honour; and that ceaſing from the workes of ſinne, as well as from the works of our ordinary calling, we may, through thy bleſſing, feele in our hearts the beginning of that *eternall Sabbaoth*, which in vnſpeakeable ioy and glory wee ſhall celebrate with thy Saints and Angels, to thy praiſe and worſhip in thy heauenly Kingdome for euermore.

Gouerne (O LORD) our hearts in thy feare, and guide al the courſe of our liues in thy fauour, and make vs prepared

againſt the houre of our death and diſſolution, that if thou ſhouldeſt this night make our bed in the darke, or turne our ſleepe into death vnto vs, wee may liue and dye vnto thee, who doſt liue euerlaſtingly. To thee berendred and aſcribed, all power and glory, now and for euer.

Amen.

Meditati-

¶ Meditations for Saturday.

He antient Fathers *were wont to meditate on nothing ſo much, as on* the deceitfulneſſe of this world.

The danger of this world (ſaith S. Bernard) *is ſeene in the paucity of ſuch as paſſe well thorough it, and the multitude that periſh in it. In the* Maſſilian Sea, *of foure ſhips ſcant one but is drowned; in the Sea of this world, of foure ſoules ſcant one is ſaued.*

S. Chryſoſtome *ſaid, The*

world is a Sea, the Church a Shippe, the Saile Repentance, the Rudder, the Crosse, the Pilot Christ, and the holy Ghost the Windes.

S. Ambrose *saith, that this world is full of thornes, growing on the earth, and which stick in the flesh. To be amongst them, and not to be hurt by them, proceeds from Gods power not our owne.*

The Syren (saith Saint Basil*) is a monster of the Sea, the head whereof resembleth a Virgin, but the feet a fish. And such a monster is all worldly delight, the head whereof, the beginning, alureth vs as an amiable Virgin, but the feet, the end thereof, deuoureth vs as a rauenous fish.*

The

The Lords of the world (*ſaith* Saint Auguſtine) *haue true aſperity, falſe iucundity, certaine miſery and hopeleſſe felicitye. And againe, O yee louers of this world* (*ſaith he*) *for what doe you labour? Haue you here any greater hope, then te become freinds of this world, what is there which is not fraile and full of perill, and by how many perils doe you come to a greater perill? This life is miſerable, death vncertaine, it comes vnawares, and after all the puniſhment of our negligence is eternall puniſhment.*

Saint Gregory *ſaid, Behold this world, which wee loue ſo much, paſſeth way, and they that*

liued in the moſt flouriſhing age thereof did condemne it. They had long life, continuall health, rich eſtate, many children, long peace, and yet when that world flouriſhed in it ſelf, it withered in their hearts. Behold now it withereth in it ſelf, and flouriſheth in our hearts. Euery where, death ſorrow, deſolation is at hand. Wee are beaten on all ſides, filled on all ſides with bitterneſſe, and yet being blinded with carnall concupiſcence, wee loue the bitterneſſe of this world.

All the things of this world are but extreame vanity, purchaſing vnto the poſſeſſor nothing but anguiſh and vexation of ſpirit; and the reaſon hereof as Vivaldus

dus *obſerues, is becauſe the heart of man is made like a Triangle, and the world round as a Circle; now a Circle will not fill a Triangle but there will ſtill be ſome corner empty.*

I will now bid this vaine world Adue, *and ſay with the bleſſed Apoſtle Saint Paul*: God forbid that I ſhould reioyce in any thing ſaue in the Croſſe of Chriſt, whereby the world is crucified vnto mee, and I vnto the world. *And that I may lothe it, and loue God the better, I will meditate on what he hath prepared for me in* Heauen.

The Apoſtle Paul *thinking vpon this, ſaith*; The eye hath

not ſeene, the eare hath not heard, neither hath it entred into the heart of man to conceiue the good things which God hath prepared for them which loue him. *The eye (ſaith* Auguſtine) *hath not ſeene it, becauſe it is not* Colour; *the Eare hath not heard it, becauſe it is not a* Sound; *the Heart cannot comprehend it, becauſe it muſt comprehend the heart. Wee ſhall more fully perceiue it; by how much wee doe more* faithfully *believe*, firmely *expect, and* ardently *deſire it. God (ſaith he) hath prepared that, for them that loue him, which cannot be apprehended by faith, attained-to by hope, or obtained by*

by charity: it transcendeth our desires and wishes; it may be obtained, it cannot be valued.

A glimpse of that glory may be got, by considering what wee shall enioy in the Kingdome of Heauen.

Wee shall be carried to the bosome of Abraham, *the celestiall* Paradice, *the* House *of our Father, the new, Holy, and durable* Ierusalem: *Wee shall then enter into our Masters ioy; wee shall haue an* inheritance immortall, vndefiled, which withereth not, *reserued in the heauens; wee shall* rest from our labors, *haue* Peace *from our enemies, and behold the Glory of God in Christ Iesus. In which place shal be such and*

and so many ioyes, as all the Arithmeticians *in the world are not able to number them: All the* Geometricians *are not able to weigh them; all the* Gramarians, Rhetoricians *and* Logicians *are not able to expresse them in fit formes: There shal be ioy aboue vs for the* vision *of* God, *about vs for the vision of the* Angels, *beneath vs for the vision of the Heauens: and within vs for the vision of* Happines. *There* Salomons *wisdome shal be reputed but folly;* Absolons *beauty but deformity:* Azaels *swiftnesse but slownesse;* Sampsons *strength but weaknes;* Methusalems *long age but infancy; and the Kingdome of* Augustus Ce-

Ceſar *but beggary.*

The meanes *of obtaining this happines, is*

1. *By* Gods mercy, *that giueth it.*
2. *By* Chriſts merit, *that bought it.*
3. *By the* Goſpell *that offereth it.*
4. *By* Faith *that receiueth it.*
5. *By the* Spirit, *that ſealeth it vnto our ſoults.*

The Obiect *of this Happineſſe is the viſion, knowledge, and comprehenſion of God in Chriſt. Wee ſhall indeed behold the Angels, and enioy their company, ſee the Saints and haue their ſociety: But as the ioy of a Courtier is in the preſence of his Prince, ſo the ioy of*

of a Christian shal be in the presence of his Christ.

Saint Augustine *saith, that such is the beauty of eternall righteousnesse, such is the ioy of that eternall light, that if wee might stay there but one day, euen for that time aloue, wee should contemne the innumerable yeares of full dilights, and circumfluence of all happines. There, there (saith he) is no death, sorrow, lassitude or infirmity: There, there is no hunger, no thirst, no heate, no corruption, no want, no mourning, no greife.*

And againe he saith, Hast, hast to that place, where you shall liue for euer, for if you so loue this miserable, and mutable life, where

you

you liue with ſuch labour , and for all your running , riding, ſweating , and ſighing you can heardly prouide neceſsaries for your ſelues ; how much more ought you to loue eternall life, where you ſhall not labour , but enioy all ſecurity , all felicity, happy liberty , and happy bleſſednes ; where wee ſhal be like Angels , the righteous ſhine like ſtarres ; where God ſhal be all in all vnto them , who ſhal be ſeene without end, loued without wearineſſe, praiſed without irkſomneſſe.

Againe compare (ſaith he) this life temporall with that which is eternall , and it is but a death rather then a life. For this continuall

tinuall decaying of our corrupt nature, what is it elſe but a prolixity of death; but what tongue can expreſſe, what minde can comprehend the ioyes of heauen? to be amongſt the quire of Angels, to be with the bleſſed Spirits, to behold the preſence of God, to ſee that moſt cleere light, to be affected with no greife, to reioyce in the gift of perpetuall incorruption? There ſhall wee enioy whatſoeuer ſhall be louely: nay can wee deſire that which wee ſhall not enioy? There wee ſhall reſt, there wee ſhall ſee, there wee ſhall know, there wee ſhall loue, there wee ſhall praiſe; wee ſhall praiſe that Being, which ſhalbe in the end, and without end.

end. For what elſe is our end, but to come to the kingdome which is without end? There this ſhall be the ſole vertue, *to ſee that thou loueſt, and the ſoueraigne* felicity *to loue that thou ſeeſt. There ſhall bleſſed life bee drunke out of her owne fountaine, where the viſion of verity ſhall bee moſt clearely opened.*

Saint Bernard *ſaith, O that bleſſed region of Paradice! Oh that happy region of delights, for which I ſigh in this valley of teares; where* wiſedome *ſhall ſhine without* ignorance, memory *without* forgetfulneſſe, vnderſtanding *without* errour, *and* reaſon *without* obſcurity; *where there is certaine* ſecurity, *ſecure* tran-

tranquility, *ſafe* iucundity, *happy* eternity, *eternall* felicity; *where there is perfect* loue, *no* feare, *an euerlaſting day, ſwift motion, and in all* one ſpirit.

Thinke wee of the goodlieſt ſights *that euer could be ſeene, the moſt melodious* muſicke *that euer could be heard, the moſt delicate* diet *that euer could be taſted, the greateſt* honour *that can be enioyed, the beſt* company *that can bee poſſeſſed, and all the comforts that we can haue in this life, and in compariſon of the* ioyes of the kingdome of heauen, *they are but as a pinne, a poynt, or a ruſh; of no weight, of no moment.*

Dauid *preferreth* one day *in this*

this place, before a thouſand elſe-where; yea to be a dore-keeper in the houſe of God, rather then to dwell in the richeſt Tabernacles of wickedneſſe. Elias *earneſtly beſought the Lord to receiue his ſoule into his kingdome, and went willingly* (*though in a* fiery chariot) *thither.* Paul *hauing once ſeene Heauen, continually deſired to bee* diſſolued, that hee might be with Chriſt. Peter *hauing eſpied but a glimpſe of that eternall glory in the mount, wiſhed that hee might dwell there all the dayes of his life, ſaying,* Maſter, it is good for vs to be here. *Surely, if a man did but once ſee thoſe ioyes* (*if it were poſſible*) *he would endure*

dure an hundred deaths to enioy that happineſſe but one day.

Oh then that any ſhould be ſo madde as to wed their affections to this world; that any ſhould be ſo wretched as to deſpiſe the meanes by which they may bee poſſeſſed of that ſempiternall bliſſe and bleſſedneſſe.

I will with Ignatius, *reſolue to indure* Fire, Gallowes, breaking of my bones, quartering of my members, cruſhing of my body; all the tortures of death, all the torments of the Diuell, ſo I may enioy my Lord Ieſus and his kingdome. *If any my perſecutors ſhall thinke to daunt mee with death, I will with* Baſill, *reſolue neuer*

to

to feare death, which can doe no more, then reſtore mee to him that made me. *I renounce and contemne all the vanities here beneath, that I may enioy the preſence of the Lambe, and ſing Haleluiahs with him euerla-ſtingly.*

A Prayer, fit for all perſons, and at all times.

WHat was I O Lord? What am I? What ſhall I bee? I was nothing, I am now nothing worth, I am in hazard to bee worſe then nothing. I was conceiued in *Originall* ſin; now full of *actuall* tranſgreſſions: I was in my *Mother*, a loathſome ſubſtance; I am in the *world*, a ſacke of corruption, and I ſhall be in the *Graue*,

a

a prey for Vermine. When I was nothing, I was without hope to be ſaued, or feare to be damned; I am now in doubtfull hope of the one, and in manifeſt danger of the other. I ſhall either be happy by ſucceſſe of my hope, or moſt miſerable by effect of the danger: I was ſo that I could not then be damned, and now ſuch are my ſinnes, I can ſcarce bee ſaued.

But I know (ſweet Ieſus) thy grace is ſufficient for mee; thy mercy can expreſſe it ſelfe in my miſery. I know and confeſſe (O Lord) that my ſinnes are exceeding many, mighty, and fearefull, yet thy mercy is farre

farre greater: for thou art infinite in mercy, but I cannot be infinite in ſinning; and the righteouſneſſe of Chriſt Ieſus the *righteous*, is more for me, then mine owne vnrighteouſneſſe can be againſt my ſelfe.

The *Sea* of thy *mercy* (O God) hath quenched the *fire* of thy Iuſtice, and graceleſſe manfalling from goodnes, is by thee repoſſeſſed of greatneſſe. Wherefore I beſeech thee, O Lord, giue me grace of continuall thankeſgiuing, ſtrengthen thou my weakeneſſe, correct my ſinfulneſſe, direct my future frailty, protect mee againſt the aduerſary, kindle my zeale, inlighten mine vnder-

vnderſtanding, ſoften mine heart, and ſaue my ſoule.

And thou (O my ſweet Sauiour) through thy precious bloud and paſſion, by thine al-ſufficient ſacrifice, oblation, and ſatisfaction; reuert my deſerued puniſhments, and conuert my paſſed euils, to preſent good, and future ioyes in thine eternall and moſt glorious kingdome.

Amen.

A Prayer for a priuate person.

O Lord God, who art both the light of the hearts that see thee, and the life of the soules that loue thee, and the strength of the mindes that seeke thee; behold, in humblenesse of heart I come vnto thee, in all subiection I prostrate my selfe before thee; beseeching thee to breake downe that wall of sin, and to damme vp that gulph of

of iniquity which cauſeth ſuch a ſeparation betwixt thee the mighty God, and me a wretched worme, that my prayers cannot aſcend vp vnto thee as they ſhould, nor thy graces deſcend vpon mee as I would. Lord, I acknowledge and *confeſſe my ſinnes, and mine iniquities are not hid from thee.* Haue mercy vpon mee according to thy great goodneſſe, and in the multitude of thy mercies, doe away all mine offences. Many things (O Lord) I acknowledge, and know are amiſſe in me, and which may offend thine eyes; but alas, who can make mee cleane, or vnto whom elſe beſide thee, ſhould

I cry for helpe? *Cleanse me* (O Lord *from my secret faults, keep thy seruant also from presumptuous sinnes*. Let the soule ouer the flesh, let reason ouer the soule, let thy grace ouer reason beare sway, and make me both in body and soule euermore to obey thy will. And grant me grace at all times to beg that at thine hands which may both bee ioyfull for thee to heare, and behouefull for me to receiue.

Expell far from me, haughtinesse of minde, increase within mee true sorrow of heart, with acknowledgement of my sinne, and a perfect knowledge of thy truth. Giue me faith of thy

thy promiſes, feare of thy Maieſty, zeale of thy glory, obedience to thy ſtatutes, faithfulneſſe in my calling, patience in troubles, hungring after righteouſneſſe, and a tender affection towards all my Brethren.

Mine *heart* (O Lord) is *deceitfull*, let mee watch ouer it: my *will* is *vnwilling* to al goodneſſe, let it runne the way of thy Commandements: Many beholde my conuerſation, order it (O Lord) aright. And foraſmuch as this corruptible body is heauy vnto the ſoule, quicken me I pray thee by thy ſpurres: make me valiantly to perſeuere in performing thy

precepts, aud ſetting forth of thy praiſes day and night. Forgiue my forgetfulneſſe of thy fauours, and make me truely thankefull vnto thee for all thy mercies. Let not that *great red Dragon* infeſt me with his poyſon, let not that *Serpent* Sathan, teare mee with his teeth, or kill me with his ſting, but hide mee vnder the ſhadow of thy wings, and preſerue me from all mine aduerſaries bodily and ghoſtly.

Pardon (good GOD) my loſſe of time, my abuſe of thy creatures, my negligence in my calling, mine vnthankefulneſſe for thy kindeneſſe: and whatſoeuer is wanting

in

in my person, practise, prayer, or thankesgiuing, make a supply of it in the merit of thy Sonne Christ Iesus: to whom with thee and thy blessed Spirit, be all praise and glory, now and for euermore.

Amen.

A Morning Prayer for a priuate perſon.

O Lord my God, mercifull & louing to all thy ſeruants, pitifull and patient to mee thy childe, gratious and fauourable to all thoſe that meekely come vnto thee: I dare not with the proud *Phariſee* iuſtifie my ſelfe, or ſay I haue not ſinned; I dare not preſſe into thy preſence with hope

hope or confidence through mine owne merit to be saued, but with the poore *Publican* laying my soule vpon the rack of repentance, and with an vnfained sorrow casting my selfe downe at the foot-stoole of thy Maiesty, I cry and say, *O Lord be mercifull to me a sinner.*

Let then mine heart like a Limbeck distill the soueraigne water of repentance into mine eyes; mine eyes like full cesternes not being able to looke vpward returne their streames back vnto mine heart, & that ouer charged driue the flood of affection to my tongue, which like *Aarons* Censor may

conuey the ſweet perfume of my prayers, confeſſion and teares into the preſence of thee O Lord, the God of my ſaluation.

O my God, the horne of my ſaluation and my refuge, my ſtony rock and my defence, in whom only I truſt, & to whom alone I flee for ſuccour, miſerable wretch that I am, how haue I prouoked thee? I haue done euill in thy ſight, I haue ſtirred vp thine anger, I haue deſerued thy diſpleaſure. I haue ſinned, & thou haſt ſuffered; I haue offended, yet thou beareſt with mee. *One deepe calleth to another*, the depth of miſery, to the

the depth of mercy.

I feele O Lord (but it is thy Spirit that giueth me this feeling, that mine vnderſtanding is darkened, conſcience ſeared, memory decayed, will bewitched, heart hardened, affections diſordered, conuerſation corrupted: my thoughts diſires, and beſt actions are abhominable ſinnes in thy ſight. Mine eyes cannot ſee thee in thy creatures, mine eares cannot heare thee in thy word, my mouth cannot praiſe thee in thy works, mine hands and feet cannot ſerue thee in my calling, deſtruction and calamity are in all my waies, and the way of peace

I haue not knowne. Vnto whom now ſhall I come for comfort, vnto whõ now ſhall I ſue for ſuccor, but to thee O Lord; whom I will looke vp to as vnto the *brazen Serpent?* If I repent thou ſpareſt; if I returne, thou imbraceſt; yea beſide all this, though I defer, thou waiteſt. Thou teacheſt the ignorant, thou comforteſt the penſiue, thou lifteſt vp from deſtruction after a fall, thou giueſt to him that asketh thou reclaimeſt him which wãdereth, thou inuiteſt him that reſiſteth, thou lookeſt for him that ſleepeth, and him thou imbraceſt which returneth.

Now O Lord what to ſay for my

my ſelfe I know not; how I may anſwere for my diſobedience I am ignorant: for what am I not ſubiect to by reaſon of ſinne? I cannot hide my ſelf from thy preſence, I could not abide it if thou ſhouldſt enter into iudgment.

O Father of mercies and God of all comfort, pierce my fleſh with thy feare, ſo that by fearing I may eſcape ſuch things as thou doſt threatē; & reſtore to me the ioy of thy ſaluation, that by louing I may taſt the felicity which thou haſt promiſed. Put thou into my remēbrance, O Lord, the things I ſhould conceiue of thee, teach me by what words I may call vp-

vpon thee, instruct me with what good workes I may please thee. Couer thou mine head in the day of battaile; Let me not be of that number which *for a time belieue*, but *when temptation commeth, goe backe.*

Graunt me I beseech thee, the gift of regeneration to become thy child: of faith to beleiue thy promises: of obedience to doe thy will: of prayer to seeke thy presence: of comfort to indure thy trials: and of strength to continue thy seruant to my liues end.

Open my blind eyes to see the sinnes I am most giuen to, giue me grace to sigh & grone vn-

vnder the burthen of them: and giue me ſpirituall vnderſtanding to diſcerne & iudge betwixt good and euill.

Thou haſt beene good vnto mee, o Lord, many waies, in my creation redemption, vocation, ſanctification, in preſeruing me all the dayes of my life hither vnto; and in opening thy hand continually and filling my mouth with good things.

Thou haſt preſerued me from all dangers of this night paſt, & brought me ſafe to the beginning of this day; whereas thou mighteſt haue made my bed, my graue, thou mightſt haue turned my ſleepe into death

death vnto mee. But thou lendeſt me a longer and a larger time to repent: Lord increaſe my zeale, further my repentance, make me ſincerely to imbrace thy mercies.

I will take the cup of ſaluation and call vpon thy name. Receiue, O Lord, this early ſacrifice both of my ſoule and body: I offer them vp into thy hands to be diſpoſed at thy pleaſure, and with them vnfaigned ſighes for offending thee. Goe on with thy fauours toward me thy humble ſeruant, goe along by me and with me all this day, and all the dayes of my life; that I may not ſtep into the path of ſinne;

but

but that thy law may be my delight all the day long.

Thou O Lord Chriſt art riſen from the dead, let the power of thy reſurrection make me riſe vnto newneſſe of life: And that which is impoſſible to fleſh and bloud, make it poſſible by the vertue of thy bloud. And ſo in thy name I ſhut vp my imperfect prayers both for my ſelf and others, in that manner and forme of prayer which thou haſt taught me, ſaying,

Our father, &c.

A Morning Prayer for a priuate family.

O Eternall, most gracious, and glorious Lord God, father of mercy, infinite and incomprehensible in Maiesty, in whom wee sinfull creatures doe *liue, moue, and haue our being*; who giuest to them that want, comfortest them which suffer, and forgiuest them which repent; wee sinfull creatures sue vnto thee for grace,

grace, wee acknowledge our weakeneſſe & vnworthineſſe to aske as wee ought. Wee conſider not the excellency of thy Maieſty, the multitude of thy mercies, the al-ſeeing eye of thy preſence, nor that danger wee are in by reaſon of our ſinnes. Our iniquities are increaſed as the haires vpon our head, and the ſands vpon the Sea-ſhore which cannot be numbred. Our liues are full of infidelity, eyes of vanity, eares of nouelty, mouthes of ſubtilty, hands of impurity: and though wee deſire that all our members ſhould by thee be glorified in heauen, yet by all them doe wee diſhonour thee vp-

vpon earth. We haue nothing to say for our selues, but that shame and confusion belongeth vnto vs, mercy and forgiuenesse appertaineth vnto thee, O God.

Giue vs grace wee beseech thee from the very bottome of our hearts, to loathe and lament our impieties, and ardently to loue and seeke after thee. Giue vs an heart that may think on thee, a soule that may remember thee, vnderstanding to know thee, & reason alwaies to sticke fast vnto thee. Forgiue vs our former trespasses, and keepe vs now and euer in the feare of thy name. Guide vs with thy spirit, that

that we may make conſcience of all that wee doe, neither let vs account any ſinne little, becauſe thy Sonne dyed for the leaſt; but ſo lighten our vnderſtandings, that in the brunt of temptations, we may diſcerne betweene good and euill, right and wrong, and receiue comfort.

Remoue from our mindes, all ignorance and blindeneſſe, and make thy word vnto vs, like the *ſtarre* which *led the wiſe men* to Chriſt, & all thy works profitable inſtruments to draw vs vnto thee. Let vs not be ignorant in the miſteries of our callings, that we may learn how to liue thereby: But wee deſire

deſire thee O Lord to ſettle euery one of vs in ſuch a conſtant courſe of obedience to thee, that wee may ſerue thee from this houre with all thoſe duties, which the world, the fleſh, and the Diuell would haue vs deferre till the day of our death.

As thou haſt in great mercy kept vs this night paſt, from all perils and dangers of the ſame; ſo wee beſeech thee to keepe vs this day, that the Sun of righteouſneſſe may rule in our hearts, and that all the darkeneſſe that lurketh in them may be ſcattered, to the comfort of our ſoules, and we may walke as thy Children, in cleare

cleare light without danger of ſtumbling.

Suffer vs not O LORD to wed our affections too much vnto the things of this world, let them not ſwallow vp our hearts, but hauing food and rayment, let vs bee therewithall well content: Yet ſo bleſſe vs in our basket and ſtore, that wee may haue ſufficient and wherwithall, not to be chargeable, but rather helpefull vnto others. Let vs neither be corrupted with proſperity, nor be ouerthrowne by aduerſity.

Proſper O Lord, our labours, and the workes of our hands, and grant vs to learne ſomething of euery thing, till

we

we come to lodge with thee in the kingdome of heauen. Let our louing affectiõs grow one toward another vntainedly, that we may loue our brethren and they vs, & pray for them, & they for vs, & both of vs be heard of thee for our ſelues, and one for another, and thy Sonne Chriſt Ieſus for vs all.

Giue vs O Lord, conſtancy in faith, feruency in ſpirit, continuance in prayer. Mundifie our thoughts, purifie our words, and rectifie all our actions. So adde thy bleſſing to all our indeauours, that they may all tend, and end, to, and in thy glory, our comfort, and thy Churches benefit. Preſerue

ſerue and keepe (O God) the Church militant here on earth, the bleſſed company of all faithfull people. Giue vs all one Law, one Baptiſme, one Hope, one Spirit, that there may bee but one voyce amongſt all that profeſſe the Catholique faith. Bleſſe this Common-wealth in which we liue; giue it peace and proſperity, fulneſſe and plenty. Protect it from the enemy abroad, and preuent all mutiny or wicked conſpiracy at home. Bleſſe our moſt Noble *King Iames*, make his dayes O Lord as the dayes of heauen, that hee may raigne many yeares ouer vs, and we his ſub-

iects may long liue a peaceable and quiet life, in all godlineſſe and honeſty, vnder his ſacred gouernement. Bleſſe the illuſtrious *Prince Charles*, the *Prince* and *Princeſſe Palatine*, with the reſt of that happy Progeny, that there be neuer wanting one of that race to ſway the Scepter of theſe Kingdomes, ſo long as the Sunne and Moone endureth. Bleſſe all the Nobility, Magiſtracy, Miniſtery. Suffer no ſinne or corruption to choake the growth of Faith or Manners in thy people. Purge thy Garden of all noxious weedes, plucke vp ſuch plants as thy right hand hath not planted,

Stretch

Stretch forth the right hand of thy mercy to protect those that loue and feare thy name, and the left hand of thy iuſtice to punish ſuch as thy word cannot reclaime. Let thine eye of pitty behold and redreſſe all thoſe that ſuffer for thy ſake, whether diſtreſſed in conſcience inwardly, or deſturbed for conſcience ſake outwardly; giue them patience and power to remaine Conquerours vnto the end and in the end. Bring home thoſe that haue long wandred from thy truth: Thou that art the *Shepheard* of our ſoules, bring vs all into thy *Sheepefold*. Wee commend our perſons, pray-

ers, actions and indeauours, this day, to thy grace and mercy, and that in the name of Christ thy Sonne, and our Saniour: in whose name, and in whose words, wee further call vpon thee, and thanke thee: saying, *Our Father which art in heauen, &c.*

Another

Another Morning Prayer for a Family.

O Moſt good, moſt gratious, mighty, and glorious God, who art of infinite mercy, who ſitteſt vpon thy throne aboue; heauen & earth are full of thy glory. Wee that are but duſt and aſhes, vnprofitable & vnfaithfull ſeruants, preſume to preſent our ſelues before thee this morning, and boldly beg ſuch things as wee

needs of thy diuine Maiesty. We haue tasted of thy fauour this night past, and euer since we awaked, wee might haue had a feeling of thy goodnesse: thou beginnest to serue vs, before wee begin to serue thee. Thou hadst an eye vnto vs, when wee were yet vnborne, and notwithstanding our vnworthinesse, thou still releuest vs. Thou giuest vs our daily bread, and hourely breath, continuest vs in life, comfortest vs in death, and wilt crown vs with life in the world to come.

Why shouldest thou bee so carefull for vs, since we are so careless of thee? Surely, O Lord,

Lord, in that thou affordeſt vs health to our bodies, wealth to our eſtate; liberty to our perſons, and proſperity to this family in which we liue, wee can giue no reaſon, but becauſe thou art mercifull. The heauens are within a ſpan, the earth within a circle, the waters within the fiſt, the mountaines vpon the ballance, but what number, or meaſure, or bounds, can wee ſet to thy goodneſſe and mercy O God? Oh let the Ocean of this thy mercy bee a partition betwixt vs and our ſins, betwixt thee and thy iudgements. Who can bring a cleane thing out of filthineſſe, but thou alone? who

iuſtifieſt the vngodly, quickeneſt the dead in reſpect of ſin, changeſt ſinners, and they are not? Remoue therefore from vs, whatſoeuer in vs diſpleaſeth thee. For thine eyes doe behold our manifold imperfections. Send thine hand of mercy we pray thee, vpon vs, and take away from vs whatſoeuer within vs doth offend the eyes of thy goodneſſe. Poure vpon our hearts the ſtreames of thy ſweetneſſe and good will, that wee may neither deſire nor thinke vpon any earthly or fleſh'y thing, but loue thee alone, and haue thee onely, all the day long, both in our heart and mouth. By thine owne

finger,

finger, write thou within our breast a sweet remembrance of thy comfortable name, neuer to bee blotted out by forgetfulnesse. Write thy will vpon the Tables of our heart, and let thy law bee alwaies before our face. Giue vs the sacred hunger and thirst after righteousnesse, that our first care may be to know thy truth; and let vs so profit in the schoole of Christ, that in sickenesse we may finde patience, in prison, ioy, in pouerty, contentment, and in all things hope. Cast out of our hearts all idle, vncleane, and vaine thoughts, euill imaginations, rancour, malice, vncharitablenesse, and

whatsoeuer is contrary to thy blessed commandement, and so guide vs in those things which thou allowest, that with a sincere and good conscience, we may doe all that we doe, in the name of the Lord, to the right discharge of our owne duties, and the benefit and furtherance of our brethren. Giue vs strength to withstand all temptations of the world, the flesh, and the Diuell.

Blesse good Lord thy holy Church vniuersall, comfort all that mourne in Sion, giue them beauty for ashes, the oyle of gladnesse for the spirit of mourning and heauinesse. Remember O Lord, *Ioseph* af-

fliction, *Pauls* bonds, *Mary Magdalens* teares, *Iobs* triall, *Lazarus* ſickneſſe, and let *Stephens* death be alwaies deare in thy ſight. Bleſſe our gratious *King*, defend his perſon, vphold his Crowne, maintaine his State. *Giue thy iudgements O Lord, vnto the King, and thy righteouſneſſe vnto the Kings Sonne.* Giue them both continuall peace, long life, and much happineſſe. Bleſſe the Nobility, giue vnto all Magiſtrates, iudging vprightly, peace and tranquility. Let not thoſe, whoſe heads are lifted vp to honour, haue their hearts puffed vp with pride, but rule their hearts and mindes after

thy

thy godly will and pleasure. Put thy principall spirit vpon the *Bishops* and *Ministers* of thy word, that they may bee willing and able to labour *in season and out of season*, for the feeding of thy flocke.

Let thy blessing be vpon all of vs within this houshold, guide vs in our waies, and lead vs in thy truth. Blesse our Parents, Kindred, and Friends, wheresoeuer dispersed, and howsoeuer linked vnto vs. Prosper our labours, and blesse our iust indeauours, in all the workes wee take in hand this day and euer. And whatsoeuer thou knowest more needfull for vs, then wee necessary for

our

our ſelues, graunt it for IESVS CHRIST his ſake, in whoſe name wee intreate thee, ſaying:

Our Father which art, &c.

An Euening Prayer for a priuate person.

O Lord my God, who aboundest in all good things, and art a liberall bestower of the dainties of heauenly safety; I praise and glorifie thee for thy loue and bounty toward mee this day past, hauing bestowed vpon me all things necessary for the day, with-holding nothing from me that might be beneficiall to me. The night now stealeth

stealeth vpon me like a theefe, and I am neerer to old age then I was in the morning, though not neerer to goodnes. I know not whether thou wilt this night make my bed in the darke, and the houre of my visitation be this present euening. Awake me then out of the slumber of sinne, remoue from me that sloath that hath all this while hindered thy grace. Forgiue me my sinnes which are more infinite then the starres, and more heauy then if mountaines lay vpon my bosome, but thy mercy and the merits of my redeemer doe I trust in. In his name doe I sue for a pardon. Thou

Thou which rebukeſt the winde and the ſea, whereby there came a great calme: come thou and goe vpon the waues of mine heart, that euery thing which I haue may be calme and cleare, that I may imbrace thee mine only good, and behold thee the ſweet light of mine eyes without any blind darknes of troubleſome cogitations.

Let my minde, O Lord, flye from the parching heat of wordly cares vnder the ſhadow of thy wings, that being hid in thy temperate coolenes it may ioyfully ſing and ſay, *I will lay me downe and alſo ſleepe in peace.* Let my memory

ſleepe,

sleepe, O Lord, my God; let it sleepe from all euill. Suffer no vncleane thoughts this night to pollute my body, and soule: but keepe my cogitations chast, & let my dreames be like them of Innocents and sucking babes. Let not the Sunne goe downe vpon my wrath, but if any man this day haue done me wrong, graunt that I may freely and heartily forgiue him, as I desire at thy hands to be forgiuen. Keepe me from the Aduersary who sleepeth not, but seeketh how he may deuoure me. Annoint me O Lord with the oyle of thy Spirit, that of thy fulnes I may be

filled

filled with grace, euen that grace which may further my ſaluation. Keepe me O Lord in my old age, forſake me not when I am gray-headed. And whenſoeuer it ſhall pleaſe thee to caſt me vpon my ſicke bed, graunt that I may take my ſickneſs patiently, and at the laſt gaſpe let not either ſinne or Satan take ſuch hold vpon me, that I depart this life with cryings, and ſcreichings, and words of diſpaire; but that believing thy word and yeelding to thine ordinance, my laſt houre may be my beſt houre; and I may ſay with the Pſalmiſt: *Lord into thine hands I commend my Spirit, for*

thou hast redeemed me, O Lord God of Truth.

Pardon O Lord my misspending the time, my vnprofitablenesse, my vnthankfulnesse for thy goodnes; Supply what is wanting in me, and through the fire of compunction make me at all houres to seeme a liuing sacrifice in thy sight. Continue toward me thy loue and make me to loue thee againe. Without thee alas I die, but when I thinke on thee I reuiue againe. To thee therefore be aforibed all honour and glory world without end. *Amen.*

An Euening Prayer for a family.

O Lord God Almighty, three in persons yet but one God, who both art in all, and wert before all, and wilt be in all things a blessed God for euermore! What shall wee render vnto thee for all thy benefits? Because thou hast inclined thine eare vnto vs, therefore will wee call vpon thee so long

as

as wee liue. From the riſing of the Sunne vnto the going downe of the ſame thy name be praiſed. Amidſt the infinite riches of thy mercies towards vs, wee render thee thanks in all aboundance for thy merciſull preſeruation of vs, this day, and all the times & dayes of our life; that thou haſt powred vpon vs (contrary to our deſeruings) ſo many excellent and notable bleſſings both Spirituall and corporall. All theſe thy mercies call vpon vs, that wee ſhould be thankfull to thee for them, and all our miſeries call vpon vs, that wee ſhould call vpon thee for the continuance of

thy

thy mercies. Take from vs then (O Lord) whatsoeuer is hurtfull for our soule, and giue vs what is behouefull. Because wee are now to rest in our beds, watch ouer vs in this rest of ours; giue vnto vs comfortable and sweet sleepe, fit vs for all seruices of the day following; make our soules to watch for the comming of Christ. Let our beds put vs in mind of our graues, and our rising thence, of the last resurrection: so that whether wee wake or sleepe, wee being chiue may waite for thee. Suffer vs not to close our eies till our soules haue reckoned and made euen for all the of-

fen-

fences which not onely this day, but all the former minutes of our life wee haue committed againſt thy diuine Maieſty. Giue thy Angels charge ouer vs that at what houre ſoeuer thou calleſt vs out of this vale and valley of teares, where wee doe but trauayle and toile all the day long, wee may not be found to haue beene *Idlers*, or *Loiterers* in thine harueſt, but *good and acceptable ſeruants*, faithfull ſouldiers, hauing fought a good fight, hauing oile in our Lampes, hauing on vs a robe of righteouſnes, and the wedding garment of regeneration, that wee may be able to encounter

encounter death, meet our Sauiour in the clouds when he commeth vnto iudgment, and ſo follow the Lambe whereſoeuer he goeth.

Turne from vs O Lord thoſe iudgments which thou haſt threatned, renew our hopes which thou haſt croſſed, and crowne vs with thoſe bleſſings which thou haſt promiſed. Indue vs good Lord with thy feare, with ſorrow of heart, with humility of minde, and with a pure conſcience. Giue vs grace to keepe brotherly concord euermore, to remember our tranſgreſſions, not to meddle with the dealings of other men. Illuminate the dark-

darkneſſe of our hearts with the beames of thy brightneſſe. Giue vs both an heart to dread thee, a minde to loue thee, ſenſe to know thee, eares to heare thee, and eyes to ſee thee. Giue vs wiſdome to diſcerne betweene good and euill, and graunt vs a watchfull vnderſtanding.

Bleſſe thy Church and children this night, and for euer, according to their ſeuerall neceſſities. Bleſſe this land wherein wee doe liue, the Gouernment and Gouernours of the ſame, from the higheſt to the loweſt, let them labour for thy truth, and ſo continue in their well-doing. Giue to wid-

dowes and Orphanes comfort, to Virgins chastity, to the vnmarried constancy, to the poore protection, to mourners consolation, to repenters mercy, to trauailers a safe returne, to the good, zeale to persist, to the wicked and sinfull, as to vs wretches, grace with speed to repent. Blesse moreouer those that are linked vnto vs either in kinred, friendship or good will. Be a mercifull iudge to vs, and continually protect vs against the snares of the old Serpent Satan: & finally conduct vs into the society of Angels and of all Saints in thy holy Paradise, who art blessed now and euermore, *Amen*.

A Prayer to be vſed by him that is ſicke.

O Eternall and moſt mercifull Father, in whoſe hands are both life and death, who haſt the keyes of the graue and of darkneſſe, who canſt wound and make whole, bring downe to the graue and raiſe vp againe: I thy ſick and ſinfull ſeruant, diſeaſed in my body, and diſtreſſed in my ſoule, doe now flye vnto thee,

yea vnto thee alone for ſuccour. Comfort me in this agonie of mine, and ſay vnto my ſoule, *I am thy ſaluation.* Thou art the only *Phyſitian*, heale mee; thou art the good *Samaritan*, pitty mee; thou art the *reſurrection* and the life, quicken mee. Diſpoſe and moue mine heart to receiue this thy fatherly correction and gratious viſitation, with the patience of *Iob*, the faith of *Abraham*, the ioy of *Paul*, the courage of *Peter*, and a true ſubmiſſion to thy bleſſed will either for life or death.

Let neither the loue of this world, nor the loſſe of this light, nor the conſideration of thy

thy iuſtice, nor the feare of death, nor the terrour of hell, make me vnwilling to depart this life; but rather remember that I came into this world to leaue it at thy pleaſure: I haue beene ſailing to this hauen euer ſince I was borne, I might haue periſhed euery houre and minute of mine age, but that thou haſt hithervnto vpholden me.

Sickneſs (O Lord) it is thy *Herauld*, and it ſummoneth me to death: it is thy meſſenger, and thou haſt now ſent it into my body. Welcome it is, becauſe it commeth from thee. Who can ſaue, when thou wilt ſtrike? Who can heale, when

thou doſt ſmite? Alas there is none in heauen but thee, neither any in earth in compariſon of thee to doe mee any good.

My fleſh in weaknes, ſaith, *Father if it be poſſible let this cup paſſe from mee*: O my God, if it be thy pleaſure, let thy anger ceaſe, and caſt thou that rod into the fire which hath beaten me thus long with affliction. But alas, *not my will, but thy will be fulfilled*: My ſpirit is willing and ſaith, *Come Lord Ieſus, come quickely*. If it be ſet downe in thy booke of irreuocable decrees, that my fleſh muſt with this ſicknes be turned into duſt; ſo ſtrengthen

me

me (O my Redeemer) that to the laſt houre and lateſt gaſpe, I may hold thy name betweene my lipps, and dye with that Muſick only ſounding in my voice; *Father into thy hands I commend my ſpirit*, or with old *Simeon* ſay; *Lord now letteſt thou thy ſeruant depart in peace according to thy word.* And whenſoever ſhal be the houre of my departure hence, Oh let me *dye the death of the righteous*, let my laſt houre be my beſt houre, my laſt thoughts my beſt thoughts, my laſt words my beſt words.

Apply (good Lord) the holy and wholeſome medecines of thy Sonnes paſſion,

death, and resurrection, vnto the soule of mee thy poore creature, against the extremity of feare, faintnesse, doubt, and desperation. Take away the sharpnes of my paine, mitigate my sorrowes, make my bed in my sickues, wipe all teares from mine eyes, ease my carefull conscience, and lay no more vpon me then I am able to beare.

Remoue now my sinnes farre from me, euen as farre as the *East* is from the *West* in comparison: assure me of the pardon of them all, perswade my soule by the Spirit of my Saviour, that they are nai'ed to his crosse, washed in his bloud,

couered in his righteouſneſſe, acquitted by his death, buried in his graue, and fully diſcharged by his alone ſatisfaction.

Strengthen me (my God) againſt all temptations, iuſtifie me againſt all accuſations of Satan, who hath beene mine enemy euer ſince my name was written in the booke of life.

If it ſhall pleaſe thee (O Lord) againe to reſtore me to my health, let me liue alone to glorifie thee. If the glaſſe of my mortality be now almoſt runne out, let my ſoule at her departure run and be receiued into *Abrahams* boſome, which is the Sanctuary

for all the faithfull. Graunt this O LORD, for IESVS CHRISTS, his sake my only Sauiour and Redeemer,

Amen.

A Prayer to be said by them that visit the sicke.

Eternall God, who in thy holy word by thy *Apostle*, hast promised, that *the prayer of faith shall saue the sicke*, and thou wilt *raise him vp*, and if hee haue committed *sinnes*, *they shall be forgiuen him*. Wee come vnto thee in the behalfe of this our diseased and distressed friend, visited vnder thine hand. Speake comfortably O Lord vnto

vnto his ſoule: ſeale in his heart by thy holy ſpirit, the forgiueneſſe of all his ſinnes. Haue mercy vpon him, and according to the multitude of thy mercies doe away all his offences; blot all his ſinnes out of thy remembrance.

Graunt him thy grace to beare willingly this *Croſſe*, the croſſe of ſickneſſe; to drinke heartily of this *Cup*, the cup of affliction; to endure patiently this *yoake*, the yoake of tribulation; and to ſuffer meekely this *rod*, the rod of correction. He hath receiued good things of thee, make him to receiue euill alſo: and as heretofore he reioyced in his health, ſo teach him

him now to reioyce in his sicknesse: and as he was not ashamed to liue, so let him not bee afraid to dye, because his *life is hid with Christ* in heauen.

Let the sweet feeling and tast of a liuely faith, distast all the filthy corruptions that are in him, and after the example of the good *Samaritan*, after the sharpe Wine of grieuous tribulation, instill also the suppling oyle of comfort, whereby hee may bee able to indure these troubles which otherwise would bee intollerable vnto him. Strengthen his memory, whereby to call vpon thy glorious name. Settle his spirits, that they may not wander and

flye

flye out into any vnruly motions. Lay thy finger vpon his lippes, that they may not fall into curſing or blaſpheming thy deity, or into any vaine language. Take from his eye, all delight of this fraile world, and let his ſoule make ready onely for a voyage to heauen. Set thy ſauing-marke vpon his ſoule, and giue order to the deſtroyer, that he hurt it not. But hauing fought a good fight, let him now triumphantly exult and ſay; *O death where is thy ſting? O hell where is thy victory? I thanke thee O Lord, who haſt giuen me victory by Ieſus Chriſt.*

Bee merciſull vnto vs here preſent,

present, who as feeling-members of one body, adore thy holy name, and implore thy diuine helpe for this thy seruant; grant him assistance of thy spirit to the last gaspe, and vs assurance to bee heard of thee for him, and all others vpon the like occasion.

Wee could wish that thou wouldest speake to this our friend, as thou didst to thy seruant, when thou saidst, *Arise, take vp thy bed and walke*; but yet alas we know not whether we aske aright or not, *Thy will be fulfilled*: We know that he shall but change this life transitory, for eternity, cast off mortality, and bee cloathed with immor-

immortality; and this light affliction which is but for a moment, shall cause vnto him a farre more excellent and eternall weight of glory. Wherfore make vs all wise to saluation, and *teach vs so to number our dayes aright, that we may apply our hearts vnto wisedome.* Giue both this thy seruant, and all of vs grace willingly to forsake this present euill world, and so to liue in thy feare, that we may dye in thy fauour, and so raigne with thee for euer hereafter. Graunt this for Iesus Christ his sake our onely Lord and Sauiour.

Amen.

Another Prayer for comfort to the ſicke.

Almighty, euerliuing, and euer-louing God, who haſt taught vs out of thy holy word, that our life is but as a *ſhadow*, our daies as *vanity*, our yeares *nothing in compariſon of thee*, and that *it is appointed that all muſt dye*. Becauſe weare now in this houſe of mourning, let vs accordingly be admoniſhed of our latter end, and behold what afterward

ward ſhall become of vs.

Happy is the ſoule which departing from the Tabernacle of the earthly body, goeth directly into heauen; ſecure it is and quiet, and feareth neither enemies nor death. For it inioyeth continually thy preſence O God; and wee know, *that if this earthly houſe of this Tabernacle be deſtroyed, we haue a building giuen of God; that is, an houſe not made with hands, but eternall in the heauens.* The eye hath not ſeene, the eare hath not heard, neither hath it entred into the heart of man to conceiue, the good things that God hath prepared for them that loue him. Ariſe my

Loue,

Loue, my faire one, and come away. For behold, the winter now is paſt, the raine is changed and gone away. Come away that thou maieſt triumph in my preſence with mine Angels, ſaith the Lord, whoſe company I haue promiſed thee. After many perils and labour, come away, enter into thy Maſters ioy, the which no man ſhall take from thee.

Oh happy are all thy Saints O God, which hauing paſſed ouer the ſea of this mortality, haue attained vnto that hauen of perpetuall quietneſſe, ſecurity and peace, where they are at reſt, and alway ioyfull and merry.

Where-

Wherefore of thy tender loue we beſeech thee O Lord, who art without care of thy ſelfe, bee carefull of vs; thou needeſt not to care for incorruptible glory; haue a conſideration of our manifold miſery. Teach vs the way to find thee, and to come vnto thee. Our happineſſe and inheritance is in heauen, why ſhould wee feare to goe thither and haue it? why ſhould wee not deſire to goe thither, where all the godly deceaſed are gone before vs, and all the faithfull liuing ſhall follow after vs? Whilſt wee know we cannot eſcape death, why ſhall wee tremble thereat?

Experi-

Experience we haue of the ſrailty of our life, O Lord, but in beholding this diſeaſed and diſtreſſed ſeruant of thine, whom thou haſt caſt downe vpon the bed of ſickeneſſe. Thou art the *Phiſitian*, both of ſoule and body, ſtretch forth we beſeech thee, thine arme of mercy toward him; that both in life and death he may be relieued by thee O God, and euermore depend vpon thee. He is now ſailing amongſt the troubleſome waues of this world, O bring him in due time vnto the port of perpetuall ſaluation, quietneſſe, peace, and ſecurity, which neuer ſhall haue end. Whilſt hee is yet in the

the world, let him prepare for this voyage to heauen: Let him not want ſuch tackling as is neceſſary for him in ſo perilous a iourney. Gouerne this Ship of his by the ſterne of thy Croſſe, that the tempeſt of water drowne it not, nor the deep ſwallow it vp, but with the hooke of thy paſſion, draw him vnto thee our comfort, whom we behold afarre off as the *morning ſtarre*, looking for vs all vpon the ſhore of thy celeſtiall countrey.

Heare vs O Lord, that beg this at thy hands, and heare him that lifteth vp his hands vnto thee, and begs a pardon for his ſinnes: open the gates

of

of mercy, open the dores of thy ſauing-health; open thine armes to receiue him into thy fauour, and to ſaue him from the enemy and auenger. Adopt him for thine owne; lay no more vpon him then he is able to beare. If it be thy will to adde more dayes to his life, turne then ſpeedily his weakeneſſe into ſtrength, and his ſickeneſſe into health. Howſoeuer ſtirre vp his heart, ſo inflame & inſpire his minde to performe all ſuch things as thou requireſt, and may bee profitable for his ſoule, that he may bee prepared for thee whenſoeuer thou ſhalt call for him; and ſo heare thy heauenly

ly voyce ſounding in his eare, *Come and enter into thy Maſters ioy. Come thou bleſſed of my Father, inherit the kingdome which was prepared for thee from the beginning of the world.* Graunt this O Lord, for thy Sonnes ſake, in whoſe name we further intreat thee, ſaying: *Our Father, &c.*

A Thankeſgiuing after Sickeneſſe.

O Moſt mercifull Lord God, I thy late ſicke and ſorrowfull ſeruant, doe with bended knees, and a thankfull heart, proſtrate my ſelfe before thee at this time, acknowledging that thou haſt beene a louing Father vnto mee, not onely before I was yet vnborne, but euer ſince I hung vpon my Mothers breaſt.

O Mani-

Manifeſt experience haue I had of thy manifold mercies, many times, but neuer more then in my late and laſt viſitation. Thou didſt wound, and forthwith make mee whole, thou didſt ſmite and binde me vp againe. I looked vpon my friends, they could not relieue me; I ſent to the Phiſitians, they could not recouer mee; I vſed all meanes, no meanes would helpe me: I ſought to thee, yea to thee alone in my miſery and trouble, and thou haſt deliuered me from all my diſtreſſe. Thou haſt turned my ſickneſſe into health, my death into life. Oh let me liue to glorifie thee. *Teach me ſo to num-*

ber

ber theſe my dayes aright, that I I may apply mine heart vnto wiſdome. I will take the cup of ſaluation, and call vpon thy name: I will henceforth learne thy way, and walke in thy truth. Worke in me good Lord, both the will and the deede. Knit mine heart vnto thee, that I may feare thy name. Create in mee a new heart, renew a right ſpirit within me. Let me leaue my olde trade of life, for thou haſt ſuffered mee yet to liue, that I ſhould ſerue thee. I asked of thee life, and thou gaueſt it; I now deſire and craue thy ſaluation, O my God with-hold it not. Make me to repent me of my ſinnes,

the cauſes of my ſickeneſſe, to beliеue in Chriſt the Author of my health, and to depend vpon thee the doer and giuer of all things. Sith thou haſt beene thus gratious vnto mee, make mee to loue thee more zealouſly, to feare thee more reuerently, and to obey thee more carefully all the dayes of my life. Make me in proſperity to thinke on aduerſity, in health, to thinke on ſickeneſſe, in ſickneſſe, to think on death, and at all times, ſo to thinke on iudgement, that whether I wake or ſleepe, eate or drinke, or whatſoeuer I doe elſe, I may euer haue this voyce ſounding in mine eares, *Ariſe yee dead, and*

and come vnto iudgement. Giue me grace O Lord to make this vſe of mine affliction paſt; and to cleaue and ſticke faſt vnto thee in all holineſſe for the time to come, through my Lord and Sauiour, Ieſus Chriſt. *Amen.*

A Prayer before the taking of Physicke.

O Lord God, the great and onely Physition both of soule and body, who by thy blessing on *a lumpe of dry figges*, didst heale *Ezekias* sore, that hee recouered; and by touching the hand of *Peters wiues Mother*, didst cure her of her feauer; and by *annointing the eyes with clay and spittle*, didst restore the man that was *blinde* euen from his birth,

birth, vnto perfect ſight, and by *ſeauen times waſhing* in the riuer of *Iordan*, didſt cleanſe *Naaman* the *Syrian* of his leproſie; yea, and by thy gratious prouidence haſt appointed *meanes* which thou wilt haue thy children to vſe, for the curing of their ſickneſſe, and recouery of their health. I dare not (O Lord) without iniury to my ſoule, and indignity to thine Omnipotency, deſpaire of thy ſufficiency and power for the reſtoring me to mine health, or not vſe that helpe, and exſpect a bleſſing vpon that *meanes* which is requiſite I ſhould chuſe and vſe for the repairing of my body,

and the reſtitution of my ſtrength: I dare not ſend vnto Sorcerers, Wizards, Charmers, or Inchanters for helpe; I may not with *Ahaziah*, goe to *Baalzebub* the God of *Ekron* for reliefe, and leaue thee the God of *Iſrael*: But renouncing and reiecting all other hope of helpe but from thee alone, and depending wholly vpon thine infinite goodneſſe and mercy, vpon the bended knees of an humble heart I come vnto thee, beſeeching thee to ſanctifie that *Phyſicke* which I now receiue, to my eaſe and good, and to giue ſuch a bleſſing thereunto, that it may remoue ſuch paine and

ſick-

ſickeneſſe as doth affect and afflict my body. And hauing recouered mine health, I beſeech thee, that during that tearme of time which thou haſt appointed for mine abode here vpon earth, I may happily hold and enioy the ſame.

Graunt me (O Lord) in all my ſickeneſſes, *Patience*, and not to repine at any affliction which thou ſhalt lay vpon me; and in time of health, giue me *Prouidence*, whereby carefully to preuent all ſuch ſickneſſe as by reaſon of ſinne, thou maiſt iuſtly load me withall. Increaſe my faith, further my repentance, and let thy grace and mercy neuer be wanting vnto

mee; but in the midſt of all my pangs and extremity, ſo aſſiſt me with thine holy ſpirit, that I may freely reſigne vp both my ſoule and body into thy moſt gratious protection and cuſtody. And as *Dauids* troubles made him *pray*, and *Hezekias* ſickeneſſe made him to weepe; and miſery droue the *Prodigall childe* to returne and ſee for his Fathers fauour and mercy; and *Ægypts* burthens made *Iſrael* to cry vnto thee (O God) ſo I beſeech thee, that euery puniſhment and chaſtiſement of thine, may driue me the rather to ſue vnto thee for thy ſauing-health, pitty, compaſſion, and grace.

And

And as our Sauiour told his Disciples, that *Lazarus sickenesse was not vnto death*, but *for the glory of God*; so I beseech thee, that none of mine afflictions may be vnto the death of my soule; but rather for the good both of my soule & body. And as the *Arke* of *Noah*, the higher it was tossed with the *flood*, the nearer it mounted towards heauen; So my soule being sanctified by grace, the more it is exercised with affliction, the neerer let it be lifted towards thee O God. Grant this O holy Father, for Iesus Christ his sake, to whom with thee & the holy Ghost, be all honour & glory, both now & euermore. *Amen.*

A

A Prayer before the receiuing of the Communion.

ALmighty and euerliuing God, who by the example of thy Seruant *Dauid*, hast taught vs, not to come neer thine *Altar*, till wee haue first *washed our hands in innocency*, and diddest command vnder paine of death, that none *vncircumcised* should eate the Pas-

Paſchall Lambe, nor any *circumciſed* ſhould pertake thereof vnder *foure dayes preparation*: How may I that am a wretched ſinfull creature, hauing polluted hands, and an vncircumciſed heart, preſume to thruſt into thy preſence, or ſeeke to partake of that high and holy Sacrament of thy Sonne *Chriſt Ieſus* his *body* and *bloud*, which as it ſucceedeth, ſo doth it by many degrees exceed that other Sacrament of the *Paſſeouer* which is now aboliſhed.

If thou requiredſt *Ioſhuah* to *put off his ſhooes*, in reuerence of his Holineſſe, who was preſent in that place, where hee appea-

appeared with a ſword in his hand, for the deſtruction of his enemies; how much rather haſt thou required that I ſhould put off all the affections of mine earthly conuerſation, before I come neere that place where Chriſt Ieſus appeareth to the eye of my faith, with wounds in his hands and ſide for the redemption of me and all mankinde?

O Lord God, I humbly beſeech thee to haue compaſſion vpon mine vnworthineſſe; to correct my blindeneſſe and ignorance, to direct mee how to meddle with thy diuine Miſteries, and to teach

mee

me now how to prepare my ſelf that I may be betrothed vnto my Sauiour here by Sacramentall grace, and be married vnto him hereafter by eternall glory.

I am vnable (O Lord) of my ſelf ſo much as to *iudge my ſelf*; blind and vnapt to *diſcerne the Lords body*, ignorant altogather how I may become a worthy receiuer. I come therefore vnto thee as a ſick man vnto the Phyſition, as an vncleane man vnto the well of mercy and grace, offered in the pretious bloud-ſhedding of Ieſus Chriſt, and repreſented vnto my ſoule in that Sacrament whereof I am to partake;

take; the efficacy whereof is receiued according to the proportion of the *Faith* of me the Receiuer.

Increaſe therefore (O Lord) my poore graine of faith, graunt me remiſſion of ſinnes, giue me a broken heart, a contrite Spirit, a ſorrowfull ſoule, and a minde hungring and thirſting after the immaculate Lambe and his righteouſneſſe.

Saue me (O Lord) who am ready, like *Peter*, to ſinke in the Sea of my ſinne and miſery; and though I haue not ſo many teares as are ſufficient to waſh my Sauiour his feet, with *Mary Magdalen*, yet with

with *Dauid*, let me mourne *for very griefe of heart* that I haue offended thee ſo fauourable and louing a Father. Oh reiect not my penitent ſoule, which being diſpleaſed with her ſelfe for diſpleaſing thee, deſireth to returne to ſerue and pleaſe thee in newneſſe of life.

And becauſe the ſacrificed ſpotleſſe *Paſſeouer* cannot be eaten with the ſower leauen of malice and wickedneſſe; neither can the old bottles of a corrupt & impure conſcience retaine the new Wine of Chriſts pretious bloud: Inflame mine heart therefore with loue and charity towards all men, to forgiue and forget all

all iniuries, to pray for them that perſecute mee, and to doe good for the euill done againſt me, that I may follow the ſteps of my Sauiour. Let no prophaneſſe enter into my mind ſo long as I am about this holy action: But as *Abraham* when he went vp to the mount to ſacrifice *Iſaac* his Sonne, left his ſeruants beneath in the valley; ſo when I ſhall (O Lord) come to this ſpirituall Sacrifice, make me to lay aſide all earthly thoughts and cogitations, that I may wholly contemplate on Chriſt, and offer vp my ſoule vnto him, who ſacrificed both his ſoule and body for me.

And

And becauſe (O Lord) it is not enough to lay aſide mine vncleaneſſe and wickedneſſe for a day or two , and then to returne like the *dog* to his old vomit , and with the *Sow* to her former wallowing in the mire ; I beſeech thee therefore that my repentance may be ſerious, conſtant and continued , and that I may remaine ſober vnto the end , walking from vertue to vertue , and from godlines to godlines till I meet with my Sauiour who ſhall Crowne my perfection and righteouſneſſe with glory and immortality in the higheſt heauens. And let my ſoule neuer forget the infinite

nite loue of ſo ſweet a Sauiour, that hath laid downe his life to redeeme me ſo vile a ſinner; Let me conſider what honour is vouchſafed me to be admitted this preſent day as a gueſt at thine owne Table. Surely if *Dauid* thought it to be the greateſt fauour that he could ſhew vnto good *Barzillai* to offer him that *he ſhould feed with him at his owne Table in Ieruſalem*; how much greater fauour may I accompt it that thou inuiteſt me to thine owne Table in the Church, and doeſt there feed me with the moſt holy body and bloud of thine only begotten Sonne? If the *Centurion* thought that the

the roofe of his houſe was not worthy to harbour ſo diuine a gueſt, what roome can there be fit vnder my ribbes, for Chriſts holineſſe to dwell in? Being therefore inuited to thy bleſſed banquet, giue me grace (O Lord) to put on my, *wedding garment*, that the Bridegroome of this feaſt neuer ſay vnto me. *Friend how cameſt thou hither not hauing on thy wedding garment?* Let me try and examine mine heart, and looke how I ſtand in thy ſight. When I ſee bread and wine on the *Table*, let me behold Chriſt vpon the Croſſe. And obſeruing the bread *broken* to me, let me conſider of Chriſts

Chriſts body crucified for me : and looking vpon the wine *powred out* of the veſſell, let me thinke how Chriſts bloud was powred out for my ſinnes ; and as I receiue this bread and wine into my *ſtomacke* for bodily ſuſtenance, ſo cauſe me to feed on the body and bloud of our Sauiour Chriſt that it may be nouriſhment for my ſoule ; and graunt that I may now ſo come to thy holy Table here, that I may be partaker of thy heauenly Table for euer hereafter. Grauut this O Lord for thy deare Sonne his ſake who hath ſuffered for vs , and to whom with thee and the holy

ghoſt,

ghoſt, be rendred and aſcribed all honour & glory, all might and Maieſty, all power and dominion, with thankſgiuing, world without end.

Amen.

A Prayer after the receiuing of the Communion.

O bleſſed Sauiour, O ſweet Chriſt, the Lambe of God, who haſt ſo loued mankind, that thou haſt not only beene contented to become *one* with them, but alſo *meate* vnto them, & to *dye* for them vpon the Croſſe; what ſhall I render vnto thee for all theſe bleſſings which thou haſt ſo gra-

gratiouſly beſtowed vpon my ſoule? What greater gift couldſt thou beſtow vpon me, then to giue me thy *Body* for *meate*, thy *blood* for *drinke*, and to lay downe thy *ſoule* for the price of my redemption? What greater mercy then that thou ſhouldeſt now enter into me and dwell with me as thou haſt promiſed?

If *Ioſeph* of *Arimathea*, when he had begged of *Pilate* thy dead body, to bury it, wrapped it in *ſweet odours* and *fine linnen*, and laid it in a *new Tombe*; how much more ſhould I lodge thee in a new heart, & perfume the roomes of my ſoule into which

thou art entered with the odoriferous *Incenſe* of *Prayer*, *Thankſgiuing*, and all *pure affections*? If thou wilt raiſe my Body at the laſt day out of the duſt; how much more wilt thou now reuiue my ſoule, which thou haſt Sanctified with thy Spirit, and purified with thy bloud?

Graunt I beſeech thee, that this my receiuing of thee Sacramentally, may be a true teſtimony vnto my conſcience that I haue through faith in thee receiued full remiſſion of all my ſins paſt, & am become a new creature in thy ſight! Let me purge out the *old leauen*, that I may be a *new lumpe*, as

as I am vnleauened, ſithence thou O Chriſt my *Paſſeouer* haſt now beene ſacrificed for me. Let me henceforth be inlightened by thy truth, guided by thy ſpirit, and my will in all things ſubdued to thy bleſſed will and pleaſure.

Confirme thy fauour vnto thy ſeruant, and ſay of me, as *Iſaack* did of *Iacob*; *I haue bleſſed him, therefore hee ſhall be bleſſed*: And that I may ſay vnto thee with *Dauid*, *Thou O Lord haſt bleſſed my ſoule, and made it thine houſe, and it ſhall be bleſſed for euer*; yea, as the *houſe* of *Obed-Edom* and all his *family* were bleſſed, whilſt the *Arke remained in his houſe*: So

I doubt not, but thou wilt much more bleſſe my ſoule and body, and all that doe belong vnto me, now that it hath pleaſed thee of thine owne good will to *enter vnder my roofe*, and to dwell for euer in my *poore Cottage*. Oh let iniquity come no more neere my walles; but if I haue caſt vp the poiſon of impiety, let mee not licke it againe; if I haue diſgorged my ſelfe of *reuenge*, let me neuer returne to my vomit againe. I haue promiſed vnto thee, to liue better then before, make the latter part of my life better then the former; and giue mee grace daily to meditate of thy death, that

that thereby I may assure my selfe I shall partake of euerlasting life.

Preserue and maintaine alwaies this thine Ordinance, that it may bee a note and badge of my publicke profession; and giue vnto all of vs that haue beene partakers of thy body and bloud, *one heart*, and *one minde* in the vnity of the spirit, for the worthy and reuerent receiuing of the same, whensoeuer wee shall come to thine holy Table againe: And for this thy mercy toward mee, doe I yeeld vnto thee, all Praise, and Glory, and Wisedome, and Thankes, and Honour,

and power, and might, and maiesty, O my LORD, and my GOD for euermore. *Amen.*

A Thankesgiuing for Gods sending his Sonne to saue mankinde.

Almighty, & most merciful LORD God, we might vtterly despaire in consideration of our manifold sinnes and infinite offences, had not thy *word* beene *made flesh*, and *dwelt* amongst vs. But now wee dare not despaire, for if when wee were enemies, wee were reconciled

vnto thee by the death of thy Sonne; how much more being reconciled, are wee saued by his life? All our hope, and all our confidence is reposed in that pretious bloud which was shed for vs and for our saluation.

O how greatly are we wretches bound to feare thee, to loue thee, to blesse thee, to praise thee, to honour thee, and to glorifie thee, seeing wee be redeemed with such a price, saued with such a gift, and preserued by so heauenly a benefit.

Surely had we the knowledge and power of the blessed Angels, yet could our amends be nothing

nothing correſpondent to thy mercy and goodneſſe; And were all our members conuerted into tongues, yet ſhould we neuer extoll thee ſufficiently enough; Sith thy great loue to vs-ward, reacheth beyond all knowledge. For thy Sonne (O our God) tooke in no ſort the ſhape of Angels, but hee tooke *the ſeed of Abraham*, and was like to vs in all things, yet without ſinne. So that taking mans nature, not Angels vpon him, and glorifying it with the robe of holy reſurrection and immortality, he hath carried the ſame ouer all *heauens*, ouer all the quires of *Angels*, ouer all *Cherubs* and *Seraphins*,

and placed the same at thy right hand. The which both Angels doe praise, and dominions worship, and all the powers of heauen doe bow at man as God ouer them. This verily is all our hope, and all our confidence, for euery one of vs hath a portion of bloud and flesh in the body of Iesus Christ our Lord. Therefore where a piece of vs is, there we trust we doe raigne; where our flesh is glorified, there wee know wo are glorious; where our flesh doth rule, there wee perceiue wee haue dominion. And although wee are yet sinners, yet we doubt not of this participation of grace, although

though our ſinnes doe hinder vs, yet our ſubſtance doth require it; and although our offences exclude vs, yet the communion of nature doth not repell vs.

Wherefore wee thanke thee (O heauenly Father) for our Sauiour his holy Incarnation, and birth of his glorious Mother: wee thanke thee for his paſſion, Croſſe, and death, for his reſurrection and aſcention into heauen, and ſitting at thy right hand. Wee thank thee both for that ſhedding of his precious blood wherewithall wee be redeemed; and alſo for the inſtituting the holy and liuely Sacrament of his body and

and bloud, wherewithall in thy Church wee bee daily nouriſhed, refreſhed, waſhed, ſanctified, and made partakers of one heauenly and diuine nature.

O merciſull GOD, by this thine inestimable goodneſſe, mercy, and good will, we beſeech thee make vs worthy ſo great and ſo manifold promiſes and bleſſings of the ſame thy Sonne our Lord Ieſus Chriſt. Appoint thy ſtrength, ſtabliſh O GOD that which thou haſt wrought in vs, finiſh what thou haſt begun, that wee may be able to come into the fulneſſe of thy mercy. Make vs through the holy

ſpirit

ſpirit to vnderſtand, and through thy Son to diſcerne, and with due honour to reuerence this high miſtery of godlineſſe; which is, how God was *manifeſted in the fleſh, iuſtified in the ſpirit, ſeen of Angels, preached vnto the Gentiles, belieued on in the world, and receiued vp in glory*; where wee doubt not but wee ſhall raigne with him for euermore. *Amen.*

A Prayer for any Scholler before he begin his ſtudy.

O GOD that art the fountaine of all wiſedome, & founder of all learning, which haſt ſaid, *If any man lacke wiſedome, let him aske it of thee, who giueſt to all men liberally, and reproacheſt no man, and it ſhall be giuen him.* I beſeech thee, breathe into my ſoule, the ſpirit of vnderſtanding, that I may

may learne and know thoſe things which I ought: poliſh my minde, that it may ſhine bright with diuine knowledge: ſo ſanctifie all my ſtudies, labours, and indeauours, that I may practiſe onely the ſtudy of thee and of thy law. Feede me with the milke of thy holy word, that I may grow ſtrong in ſetting forth thy praiſes. So inſtruct mee O Lord, that all my ſtudies bee referred to the right end, that I be neither infected with hereſie, nor partaker of any ſect or ſchiſme. Let me not wilfully looſe, or vainely beſtow that pretious date of time, which gliding away, neuer returneth againe, and being

being loſt or let ſlip, will not be regained: But as I grow vp in yeares, ſo let mee grow vp in learning; remembring that all time, is no time, which is not ſpent in ſome calling whereby thou maieſt bee glorified. Let me not be idle then, but ſeeke after the pearles of true knowledge. Giue me iudgement O Lord to make the beſt choiſe, wit, and capacity to conceiue, memory to retaine and beare away all ſuch good things as I ſhall heare or reade. And ſo bleſſe mee in all that I vndertake, that all my trauaile in the way of knowledge being bleſſed by thee, I may perpetually reape the fruit of

of my labours, and be thankefull vnto thee for all thy fauours, through IESVS CHRIST, my Sauiour and Redeemer.

Amen.

A Prayer for a Childe before he goeth to Schoole.

O Lord God, who haſt promiſed, that thy wonders ſhould bee ſounded forth by the tongues of Infants and ſucking-babes; behold, *I am a childe, and cannot ſpeake vnto thee*, or call vpon thee as I ſhould; but *open thou my lippes, that my mouth may ſhew forth thy praiſe*, ſo poure into my lippes the waters of the well of life, that I may

may learne thoſe things that may leade me vnto the knowledge of thee and thy law. Hewe and ſquare the rough Table of mine heart, prepare and make it ſmooth and fit to receiue into it the impreſſions of thy diuine grace and wiſedome. Let me be wiſe vnto ſobriety, and carry my ſelf humbly, lowly, and modeſtly towards all men, reuerently towards thoſe that haue the gouernement ouer mee, and louingly toward thoſe that are my fellowes and equals. Keep thou me in the feare of the rod of thy diſpleaſure, ſo ſhall I be ſure to haue my name ſet in the leaues of the booke of life.

Thy

Thy Commaundement is a lampe, and thy law is a light, and reproofe of inſtructions are the way of life. Oh let me *remember* thee my *Creator in the dayes of my youth*, while the euill dayes come not. Teach me O Lord, how to leade my life according to the rule of godlineſſe. Make me obedient to my *Parents*, dutifull to my *Teachers*, proud towards no man, but rightly affectioned towards all men. Adde vnto my length of dayes, abundance of vertues, guide my feet in thy waies, direct my minde, ſanctifie my ſtudies, gouerne all my actions, preſerue my body in health, my

my ſoule from vncleanneſſe, take from mee all dulneſſe and incapacity that may hinder my growth in knowledge, and bring mee to life euerlaſting.

Amen.

A Prayer for a Seruant or Apprentice going to his labour.

O Eternall God, who ſitteſt in thy Throne aboue, and meaſureſt the earth as it were with a ſpan, who in the circle of this world haſt appointed ſome to be Lords, ſome Seruants, ſome bond, ſome free, ſome high, others low, but haſt made vs all one in Ieſus Chriſt. And amongſt the reſt of men, ſithence

ſithence thou haſt appointed that I like poore *Ioſeph*, ſhould enter into the ſtate of a Seruant, ſo order my affections, ſo humble my minde, that with a cheereſull willingneſſe, I may performe whatſoeuer my Maſter commands me, and that all his commandements may bee agreeable to the ſeruing of thee. Let mee not bee aſhamed of that condition of life wherein thou haſt placed me. Send me vnderſtanding to manage my buſineſſe aright: Make me faithfull in al things, vpright towards all men, circumſpect and diligent in my calling without repining. Stretch out my ſinewes, that

I may with vnwearied limbes accompliſh what is appointed me. Giue mee courage to begin, patience to goe forward, and ability to finiſh all my labours. Keepe mee from euill company that would intice mee to ſpend my money, or miſ-pend my time waſtfully. Let me not imbezell any thing committed to my cuſtody, or haue ſociety with ſuch as are enemies to my Maſters houſe. Cleanſe mine heart from all falſhood, ſwearing, curſing, lying, abuſe of thy ſacred name, and from all foule, looſe, and vnreuerent language. Giue me grace to ſanctifie thy Sabbaoths, a deſire to heare thy word,

word, and meditate thereon: Take ſloath from my fingers, and drowſineſſe from the lids of mine eyes, whether I ſleepe early, or lye downe late, let me cheerefully proceede in my office and ſeruice; ſo ſhall the glaſſe of my yeares be run out in pleaſure, & I in the end ſhal bee made free of that *City* of thine, *the new Ieruſalem*; into whoſe fellowſhip I beſeech thee to enfranchiſe and inroll me, and that after I haue faithfully laboured ſixe dayes of my life here vpon earth, I may vpon the ſeauenth reſt in thy euerlaſting *Sabbaoth*.

Amen.

A Prayer for a Seruant-Maide.

LEt thine *hand-Maide* I pray thee O Lord, ſpeake in thine audience, and heare the words of thine hand-Maide. Deſpiſe not her lowlineſſe and low eſtate when ſhe ſeeketh vnto thee, but open thine eares to the hearty deſires of thy poore ſeruant. Though I know not how to aske aright, yet teach mee the knowledge of thee, and how to beg thoſe things that are requiſite for me. Though in the worke

worke of thy Creation, thou ordainedst woman to bee the weaker vessell, both in the labours of the body, and indeauours of minde: yet strengthen me O GOD with thy assistance, that I may performe the labour whereunto I am called, with facility and comfort. Inlighten my soule with thy diuine inspiration, that I may see and (doe) know things that appertaine vnto godlinesse. Let me keepe my honest reputation in the eye of the world, knowing that a *good name*, is better then a *precious ointment*. But especially in thy light let me be pure, honest, and vndefiled, so shall I not be ashamed

in the great day of mine account. Giue mee chaſt and religious thoughts, let not the wanton pleaſures of the fleſh drowne in mee the heauenly Treaſures of the Spirit. Defend me from ſinne, Satan, and the poiſon of euil tongues. Make mee faithfull and truſty, wiſe and wary in the ordering of ſuch goods as are committed to my cuſtody, by my Maſter or Miſtreſſe, Father or Mother. Giue me health of body, quietneſſe of minde, gentleneſſe toward euery body. Pull out of my heart the ſtings of enuy, giue me the ſpirit of contentation. Though I haue not the golden leaues of wealth

and

and dowry as others in this world haue, yet let me reioyce in that ſtate wherein thou haſt placed me. Lend me thy directing hand, that the labours which this day I am to vndertake, may proſper. Grant me grace to loue, honour, & ſerue thee in holineſſe and righteouſneſſe all my dayes, that I may glorifie thee in this world and be glorified of thee in the world to come, through Ieſus Chriſt my onely Lord and Sauiour.

Amen.

A Prayer for a Woman with childe.

O Eternall God, maker and Redeemer of mankind, comforter of all that call vpon thee, and the only deliuerer of such as are in danger: Be mercifull I beseech thee vnto mee, looke downe in mercy from thy throne vpon mee thine handmaid, and vpon the fruit of my wombe. Behold I seeke and sue vnto thee for a blessing at this time: My sinne is great, my danger at hand is not small

ſmall, my paynes to come willbe greiuous, and my life is now moſt vncertaine. Aſſure me I beſeech thee of the forgiuenes of all my ſinnes, mitigate my feare and ſorrowes, ſtrengthen me with the comfort of thy Spirit, confirme me in the faith of my Sauiour, and bleſſe all good meanes appointed for my comfort, that in due time I may be a ioyfull mother, and ſee the fruit of my body, ſafe, ſound, and perfect, without blemiſh or deformity.

A woman when ſhee is in trauaile hath ſorrows becauſe her houre is come; yet her comfort is great, ſith it is ſaid that the

faithfull woman ſhall be ſaued by bearing of children.

Though wee be all O Lord the children of *Eua* by our inborne tranſgreſſion, yet are wee the daughters of *Sara* by the ſanctification of thy Spirit. For the offence of our *firſt Parents* wee beare in our wombes and bring forth children in paine and ſorrow: yet hath my ſweet Sauiour by his death mitigated thoſe pangs and paines of death vnto vs.

O Lord I know not how ſoone my trauaile will ſteale on me, when I muſt fight that battaile of life and death: one drop of thy mercy hath ſoueraigne power to cure all the wounds

wounds of thoſe ſorrowes; Shed therefore (O holy Father) that drop of grace vpon me in that minute, when I am to encounter with ſo ſterne an aduerſary. Strengthen me with patience, preſerue me that I periſh not, bleſſe the work of my midwife: Let not the child that is yet vnborne, the Babe in my wombe be puniſhed for mine offences: but giue it growth, giue it flourilhing and forme. And when the time is come thou wilt call it out of this cloſe houſe of fleſh where it now inhabiteth, to dwell in the open world, ſanctifie thy creature; make it by *Baptiſme* a member of thy

Church, a lambe of thy flock; and direct it in the waies of godlines to his ende, Amen.

A Prayer, to be said by those that are present with a woman in travaile.

Lord God, merciful and loving Father in Jesus Christ, wee are assembled for the comfort of this woman, who travaileth in paine to be deliuered of a childe. Through the transgression of our first mother, shee cannot be deliuered but with great sorrow, for thou hast laid this

curſe vpon vs ſinfull women that in *much ſorrow ſhall wee bring forth children*; yet ſithence thou haſt giuen vs faith in thy Sonne, giue vs all (eſpecially to this woman now ſuffering) patience, mittigate her paines, proſper our worke, bleſſe what wee vndertake: So bleſſe our help (O Lord) to herwards, that anone ſhee may forget her paine, *becauſe a child is borne into the world*. Wee pray vnto thee for this childe in her wombe: thou haſt enrolled it in thy booke, thou haſt made it in thy frame, the bones thereof are not hid from thee, all the members of it are written in thy volume. Thou

didſt viſit it at the time of life, viſit it now at the houre of birth, that thou maiſt haue glory by thy workes, and the mother gladnes in beho'ding her infant, after all her ſorrowes.

Giue this woman wee beſeech thee neither a monſtrous, a mained, or a dead birth: but as thou haſt bleſſed the conception of this infant, ſo bring it with perfection into the world.

Heare vs O Lord, and help this thy weake diſtreſſed ſeruant, viſit her as thou didſt *Sarah*, comfort her as *Rebecca*, cheere her as thou didſt *Leah*, forgiue her all her ſinnes

ſinnes, and whether ſhee be ſure to liue or dye let her truſt in thee, let thine Angels pitch their tents about her now and for euer,

Amen.

A Thanksgiuing by thoſe that are preſent at a womans deliuerance.

O Lord, our life, our ſtrength, our preſent help and defence, wee loue thee aboue all things, wee deſire to praiſe and magnifie thy name, wee cheerfully acknowledge thy goodnes to vs, and thy ſpeciall fauour to this

this woman thy seruant. Wee called vpon thee and thou heardest vs; Wee asked thy fauour to thine hand-maiden and thou regardedst her: Wee begged a blessing for her child, thou hast blessed it, and now thou hast made her a ioyfull mother. Wee offer vnto thee the Sacrifice of our lips; let our thankfulnes ascend vp vnto thee like a sweet smelling sauour.

Continue thy goodnes to this thy seruant, keep her from all further annoyance and dangers of childbed.

Giue her strength to recouer her weaknes, ioy to forget her late sorrow, and thankfulnesse

that

that such a child is come out of her loines as one day shall inherit the kingdome of heauen. Gue thy blessing to the *Infant* now borne that it may in due time increase in wisdom and stature and fauour with God and man. Baptise it which *water* and *the holy Ghost*, endue it with all heauenly graces, defend it against all dangers, prouide for it in this mortall life, and crowne it in the end with life euerlasting.

Blesse vs O Lord that are here met together to behold the glory of our Creation, and the wonders of our Creator in this little Infant. Let vs in all sobriety, chastity and godlinesse

lineſſe walke before thee al the dayes of our life: Make vs like *fruitfull vines*, & our children like to *olive plants round about our Table*: Let our huſbands reioyce in vs, and make vs carefull to loue them, as thou haſt commanded vs, that thy kingdome my be increaſed, the bed vndefiled, and our Sauiour Ieſus Chriſt glorified, to whom be praiſe for euermore,

Amen.

A Thanksgiuing by the woman deliuered.

MY soule shal magnifie the Lord, and my Spirit reioyce in God my Sauiour. He hath giuen me mine hearts desire, and not denied me the request of my lips. Children are his heritage, and the fruit of the wombe is his reward.

Glory be to thee O Lord God eternall, who hast now deliuered me from the great paine and peril of childbirth, who hast taken away my reproach

proach & made me an instrument to increase thy kingdom. It lay in thy power to stricke death into my wombe; but thou hast giuen me a double life, all mine anguishes thou hast sweetned with gladnesse. Continue thy mercies and fauours to me thy seruant: put strength into my bloud, bloud into my veines, and courage into mine heart, that my lips may render thee deserued thankes.

Thou that art the Father of loue and life, looke vpon this mine *Infant*, which thou hast giuen mee. Preserue it in health, quicken it with grace, crowne it with long life, that

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it may grow vp to be a ſeruant in thy houſhold. Send the Father of it and me much comfort by it, that it may be a ſtaffe to our old age. Bleſſe it with ſtore of friends in this world, and be thou the chiefe friend to it for euermore. And for the better growth in godlines feed it with the milk of thy word, defend it from all dangers, & all enemies bodily and ghoſtly. And whereas it is written, that the *great red Dragon ſtood before the woman which was ready to be deliuered, that he might deuoure her childe when ſhee had brought it forth*, ſo guard me and regard this my birth, that Satan rule not, nor

nor raigne within our Courts, but deliuer vs ſtill out of his iawes, as *a bird out of the ſnare of the fowler*. Let thy bleſſing O Lord be vpon me and my children, ſtrongly to help, keep and defend vs from this time forth for euermore, *Amen.*

A Thanksgiuing after a deliuerance from any Croſſe or Calamity.

Eternall God, who haſt ſuffered thy Church ſo to be tempted with afflictions, that it is neuer free ei-

either from the sword of *Ishmael*, which is a reuiling toung, or the sword of *Esau*, a persecuting hand, hauing taught vs all to drinke of the same cup our Master did; so strengthen me with patience, direct me by thy Spirit, vphold me by faith, that all troubles may me as welcome to my soule, as afflicted *Ruth* was to the field of *Boaz*. Though troubles are many and increase daily, yet thou (O Lord) knowest how to deliuer vs out of all. *Heauines may indure for a night, but ioy will come in the morning.* Doubtlesse there is *a reward for the righteous, and a rod for the wicked.* Let one plague follow

lowanother,as one Quail sings to another: yet as the *Viper* leaped on *Pauls hand*, and forthwith leaped off againe,so one trouble shall leape vpon the righteous and anon leape off againe; *though he fall he shall rise againe*; the righteous shall not be forsaken for euer.

I haue lately talked of thy goodnes,O Lord,I haue now felt thy mercy in my deliuery. Experience haue I had many times of thy louing kindnes, but neuer more then in thy late fauours. I chattered like a *Swallow*, I mourned like a *Doue*,I panted like an *Hart*,but thou hast put life againe into my soule. Thou hast not dealt with

with me according to my sins, nor rewarded me according to mine iniquities. As high as the heauen is aboue the earth, so great is thy mercy toward them that feare thee. Sith thy mercy O Lord hath beene so great toward me, graunt that I may loue thee more zealously, feare thee more reuerently, & obey thee more carefully all the dayes of my life. For as *Elcanah* was to *Hannah* in stead of many sons, so thou wilt still be to me O God, in stead of many comforters. Let me therefore be patient in trouble, constant in hope, rooted in loue; and so bring me O Lord from this valley

valley of teares to life euerlasting, *Amen.*

A Souldiers Prayer.

Lord GOD, strong and powerfull, who teacheſt our *hands to warre* and *our fingers to fight*; who canſt ſcatter our aduerſaries with the breath of thy mouth, gird vp thy ſtrength, and come amongſt vs. Giue vs the ſtrength of *Dauid*, the fortitude of *Sampſon*, that we may ſtrike to the death thoſe *Gyants* which

which fight againſt thy truth. Bleſſe all our plots and attempts, and ſuggeſt vnto vs the beſt meanes to ſaue our ſelues, and defeat our aduerſaries. Tread vpon the ſtiffe neckes, and abate the pride of our enemies. Let pitty ſit vpon our eye-lids in the heate of fury; let vs ſometime ſpare, rather then ſpoile. Keep vs from treaſons, mutinies, and conſpiracies, either againſt our *Prince* or *Captaines*. When wee put on our neckes or backes, our other munition and tackling; graunt all of vs grace, ſo to *put on the whole armour of God*, that we may ſtand againſt the aſſaults of the diuell. Let

vs be all mindfull of death, and accordingly bee prepared, for that we know not how ſodainly any of vs ſhall bee cut off. Many we ſee, periſh in a moment, in the twinckling of an eye. Whatſoeuer calamity betide me O Lord, whither I be lame or ſound, let me dye thy ſeruant and ſouldier, fighting the good fight of hope fixed in thee. Lord I commend my body and ſoule to thy protection, both this day and euer.

Amen.

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A Marriners Prayer.

O Lord God, who rebukeſt the windes, and ſtilleſt the raging of the Sea; whoſe way is in the *waters*, and thy *wonders in the deepe*: wee are euery moment in danger to periſh in this priſon of the Sea, vnleſſe by thy miraculous power thou deliuer vs from death. Preſerue vs O Lord in the wombe of the Shippe, though the waters climbe round about the ribs to ſwallow vs vp. When with thy ſeruant *Peter*, we cry out, *Helpe Lord, we periſh*; let thy hand bee ſtretched forth to

command the waters to bee quiet. Fill our ſailes with gentle and proſperous windes, ſaue vs from Shipwracke, defend vs from Pirates, and all Robbers. Hold the windes in thy right hand, and the waues in the left: Let vs bee prepared for death, and meditate vpon thoſe things that concerne our better life. Send vs the Prayers of thoſe that are on land, and b'eſſe all our friends that are now parted from vs. Saue our ſoules from the great *Leuiathan*, whoſe iawes are open to deuoure vs. Though our ſinnes might prouoke the ſtormes, as when the Prophet *Ionas* was amongſt

mongſt the Marriners, yet let thy peace be amongſt vs, and pardon vs for thy Sonnes ſake, to whom bee praiſe and glory, world without end. *Amen.*

A Thankeſgiuing for him that hath beene toſſed vpon the Sea, and is ſafely landed.

O Lord God, who haſt now deliuered mee from out of the priſon of the deepe, and brought me to a port of reſt, make mee truely thankefull vnto thee

for this thy fauour and mercy, and in thy due time leade me alſo from out of the troubleſome Sea of this world, vnto the longed-for hauen of eternall bliſſe and happineſſe.

Thou haſt redeemed mee from a great deale of danger which I was ſubiect to whilſt I was amongſt the boiſterous billowes of the waters, I am ſubiect O Lord euery houre to as many perils being now at land, howſoeuer ſecure I may thinke my ſelfe to be; my feete are ſtill ſlipping into the graue, I beſeech thee to vphold me, to ſaue, preſerue, and keepe me, that I may ſtill glorifie thee the God of my ſaluation.

tion. Giue me wiſedome, ſobriety, and temperance, when I now come amongſt my olde louers and friends. Cauſe mee to make a right vſe of thoſe things which I haue obſerued and ſeene in forraigne parts. Free my ſoule and conſcience from any ſtaine of corruption or infection which may hurt or deſtroy mee: Keepe mee in all my waies; ſend me health, and all things neceſſary for this life, and hauing paſſed the waues of this world, bring mee to life euerlaſting.

Amen.

A Prayer for a Priſoner.

Eternall God, who art ouer vs by thy prouidence, about vs by thine Angels, in vs by thy ſpirit, with vs by thy word: who canſt make all the waters and riuers of trouble ſweet vnto mee by thy grace and heauenly working. Many are the ſorrowes and euils that attend me, but thou O Lord canſt when thou pleaſeſt through thy goodneſſe, ſet mee at liberty. My ſinnes haue brought theſe afflictions

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on me. Mine acquaintances haue now forſaken me, and of other comforters, I may ſay as *Iob* did of his friends, *Silly comforters are you all.* They leaue mee, but thou O Lord, like a *Ruth* to *Naomi*, wilt neuer leaue nor forſake me. But alas I haue abuſed thy loue, miſ-ſpent my time, heaped on mine head diſgrace, and how loathſome doe I appeare in thy preſence? Gratious God, let me firſt be reconciled vnto thee, and then ſhall I ſoone be at peace with the world; accept my prayers, my teares, my repentance, and vnfained ſorrow for my ſinnes. Though I be in the chains of captiuity,

yet beſtow vpon mee the freedome of my ſoule: Soften thou the flinty hearts of thoſe men, who haue caſt mee into this houſe of mourning and heauineſſe: and as thou didſt to *Daniel* in the Lyons denne, defend and keepe me from the iawes of miſery, that are ſtretched wide open to ſwallow me vp aliue. Put into my boſome, good and charitable thoughts, that I may *pray for them that perſecute me*, and doe good to them that wiſh mee euill. Let me now as in a glaſſe behold all the riots and blemiſhes of my youth. Let mine impriſonment bring mee to a knowledge of my ſelfe. Worke pit-

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ty O Lord in the breaſts of mine aduerſaries; if it bee thy will, change my wants into plenty, my thraldome into liberty, my mourning into gladneſſe, and mine euill into good for me. Howſoeuer as long as I muſt grone vnder this affliction, giue mee patience to beare all, newneſſe of life for the time to come, and aſſured hope of remiſſion of ſinnes through Ieſus Chriſt my Lord and Sauiour. *Amen.*

A Prayer before a Iourney.

O Eternall God, and moſt mercifull Father, who art with thy children and ſeruants in all their waies, at home and abroad, in their going out, and in their comming in; who didſt protect and direct *Iacob* in his voyage, *Ionas* at Sea, and the children of *Iſrael* in the Wilderneſſe, and paſſing ouer *Iordan*: guide me thy vnworthy ſeruant in the Iourney that I am now to vndertake. Lord walke with me, be about my bed, and about my

my pathes; keepe me from all perils, both of body and ſoule. Refreſh me when I am weary, comfort me when I am ſolitary, ſend me health & ſtrength of body. Deliuer mee from theeues and robbers, furniſh mee with all neceſſaries, and ſend me home againe in ſafety. Send mee I beſeech thee, good ſucceſſe in all thoſe buſineſſes I vndertake, and withall, grant that I vndertake nothing but that which ſhall ſeeme expedient in thy ſight. If I meet with company, let them be ſuch as I may receiue good by, rather then euill: If I bee alone, let thy law be my delight; grant that I may then meditate on

ſuch

ſuch things as ſhall be for the benefit and ſaluation of my ſoule. And though my whole life bee but trauaile here, yet ſend mee euerlaſting peace with thee and thy Son Chriſt Ieſus hereafter. *Amen.*

A Prayer after the returne from a Iourney.

Lord God, thou keeper of *Iſraell*, the welſpring of life, and the alone-preſeruer of all mankinde: I render vnto thee all poſſible praiſe and thankes, for

for that thou haſt ſo gratiouſly kept and preſerued mee in my *Iourney*, whereas I might haue periſhed before euer I had ſeene againe this my home : I might haue beene ſwallowed vp of diuers dangers, but that thou walkedſt before mee, *by day in a pillar of cloud*, to leade mee in the way, and by *night in a pillar of fire* to giue mee light. Thou directeſt mee in all my pathes, oh leade mee in the way vnto life. Giue mee an humble and thankefull heart, let mee not bury this and other thine infinite fauours in forgetfulneſſe, but let my ſoule ſtill praiſe thee, and thy

thy good ſpirit leade mee into the land of righteouſneſſe. As thou haſt brought my body (O Lord) through this voyage; and kept this Tabernacle of my body vnſpilt; ſo in thy good time, bring my ſoule home to the land of promiſe, the euerlaſting hauen of the Elect, and that for thy Son Chriſt Ieſus ſake.

Amen.

A Prayer in time of Warres.

O Lord God, of infinite might and Maiesty, who ruleſt and behouldeſt all the world, and haſt many times miraculouſly preſerued and defended vs; wee beſeech thee to ſhew thy power in theſe needfull and perillous times, whilſt there is nothing but *warres* and *rumours of warres* amongſt vs. Conſider and behould how they which hate thy Sanctuary are now vp in armes to roote vs out from the earth,

earth, for our profeſſion of the truth. In the midſt of theſe tumults wee repaire vnto thee, O Lord, alone for help. Wee truſt not in *Chariots* or *Horſes*, for they are counted but *vaine things to ſaue a man*; but victory is of thee O God. Strengthen therefore and hould vp the hands of *Moſes*, and the *weapons* of the *Church*, that our *prayers* & *teares* may be heard, and *Iſrael* may preuaile.

Let *Saul ſlay his thouſand*, and *Dauid his tenne thouſand* of aduerſaries rather then thy little flock be ſcattered, and thy people deſtroyed. Fight againſt all thoſe (O Lord) that fight againſt thee, and remember

ber them that haue reproached and blaſphemed thy holy name; the *Amorites*, the *Perizites*, the *Cananites*, the *Hiuites* and *Iebuſites*, deliuer them all into our hands. Let vs neither feare *Babel* for her building her a Tower: nor *Abiakim* becauſe of her walled townes: nor *Goliah* becauſe of his helmet of braſſe: nor *Ieruſalem* her ſelfe becauſe of her bulwarkes: but remember that *the Lord is a man of warre*, *Iehoua is his name*: He will goe forth with our armies, bring vs into the *ſtrong Cities*, and *lead vs into Edom*.

Saue vs then O Lord our God from our enemies, and put

put them to ſhame that hate vs : turne the weapons of our aduerſaries and their accomplices into their owne boſomes. Bleſſe thoſe that are abroad for the defence of our Country ; and ſanctifie vs at home to pleaſe thee , that whatſoeuer either they or wee doe it may proſper. Be preſent and Preſident in all our conſultations ; ſend vs wiſe Counſellours and Captaines , who like *the threeſcore ſtrong men about the bed of Salomon*, may haue their *ſwords vpon their thighs for the feare by night*; who may wiſely fore-ſee and valiantly defeat the deuiſes of their enemies. Bleſſe thoſe that are

are prepared to fight for vs, Commaund the windes and Sea to fauour them, and let the land ſpeake peace vnto them. Let neither the *Sunne* nor *Moone* annoy them, nor alteration of diet or place diſable them; but annoint their ſheilds, hallow and conſecrate all their engines of warre with happy ſucceſſe to doe thy will.

And becauſe the name of *Peace* O Lord is ſo good and profitable that it drops fatnes vpon the land, and is as an *ointment powred out*, refreſhing both Prince and people with the ſweet comfort thereof: Let the Muſicke & ſauour thereof dwell amongſt vs, rather then the

the bitter howlings and noiſes of warre in our tents; that wee may ſit vnder our owne *fig-trees*, and eate the fruits of our owne *vineyards*, that our *children* may goe out by *flockes and dances*, and flouriſh like the *oliue branches round about our Tables*, that our *oxen may be ſtrong to labour*, our *ſheep bring forth thouſands & ten thouſands in our ſtreets*, that *there be no leading into captiuity*; *no daſhing of our children againſt the ſtones*, *no complaining in our ſtreets*. Grant O Lord theſe things wee haue begged, for thy Sonne our Saiuiour Chriſt Ieſus ſake, *Amen*.

A

A Thankesgiuing for Victory.

THine O Lord is greatnes, and power and glory, and victory, and praise. In thee will wee boast all the day long, and praise thy name for euer. I will not trust in my bow, neither shall my sword saue me, but thou hast saued vs from our enemies, and hast put them to shame that hated vs. *Not vnto vs* O Lord, *not vnto vs, but to thy name giue the glory.* For if thou hadst not beene on our side when men rose

roſe vp againſt vs they had ſwallowed vs vp quicke.

Though the *Midianites* and *Amalekites* were in multitude as the graſhoppers, yet through thy power our *Gideon* with his handfull of people hath ouer-come them. Our *Ionathan* and his *Armour-bearer* was too many for the whole garriſon of the *Philiſtines*.

Thou O God waſt valiant on our ſide, thou haſt done very marueilous things for vs. Thine *Angel* incamped round about vs whileſt wee were in great feare, and hath deliuered vs. O Lord more and more increaſe our thankfulnes; maintaine hill thine owne cauſe,

cauſe, keepe vs from all plots and practiſes of the wicked; And as thou haſt at this time by a hand vnlooked-for, put *Siſera* to flight, and brought our foes to an end, ſo deſtroy their armies euermore, & confound their forces, that we may know thou art the Lord whoſe name is *Iehoua*, and to whom be praiſe for euermore,

Amen.

A Prayer in the time of Plague, or other extraordinary ſicknes.

O Lord God, who by the arrow of thine Indignation haſt ſo deepely wounded vs, that wee haue of late loſt many thouſands of our worthy brethren, and wee all begin to ſink vnder thine heauy hand, whilſt thou ſhooteſt darts of peſtilence ſo thick amongſt vs that by heapes wee deſcend into the mercileſſe graue. Wee beſeech thee as thy promiſe hath beene toward vs of old, to deliuer

liuer thy people from the ſnare of the hunter, and from the noiſome peſtilence: So now call back thy *puniſhing Angel* that plagueth and afflicteth vs thus ſore; draw back thine hand, leſt wee periſh all in a moment. If thou alas continue thus *angry with vs, who may abide it?* Remember thy former louing kindneſſe towards vs: And as in the time of King *Dauid* thou didſt ſlay with the plague of the peſtilence threeſcore and ten thouſand, and yet remembring thy mercy didſt ſaue the reſt; ſo ſaue aliue a remnant of vs, haue pitty vpon vs miſerable ſinners that are viſited

with this greiuous ſicknes and mortality; Oh ſheath vp thy ſword againe and with ſpeed releiue and releaſe vs. Let vs not dye, but liue to declare thy wondrous workes. Put thy ſtrength to our medicines, make ſuch meanes as wee vſe for our preſeruation profitable vnto vs, and doe thou O Lord vouchſafe to become our *Phyſitian*. Remoue the ſinnes of the land, which haue cauſed this thy diſpleaſure, make vs now to repent vs in *ſackcloth and aſhes*; Let vs *rend our hearts though not our garments, and turne vnto thee* the God of our Saluation. For our help ſtandeth in thee, and vnder the

ſhadow

ſhadow of thy wings ſhall wee remaine aliue. Wherefore as the ſtench of our ſinnes hath aſcended vp into thy noſtrils to prouoke thy wrath againſt vs; ſo let theſe our *Prayers*, Supplications & Teares come before thee, to procure our pardon and deliuerance, through Ieſus Chriſt our Lord, *Amen.*

A Prayer in time of Famine.

O Lord God, who for our ſinne & wickednes haſt clothed vs with weakneſſe, and taken from vs

the ſtaffe of bread ; wee beſeech thee to haue compaſſion on vs, to looke vpon the hungry faces and empty iawes of thy diſtreſſed ſeruants : open the entrals of the earth that ſhe may giue to man and beaſt their wonted ſuſtenance. Oh preſerue vs from this famine , and feede vs with the *butter of kine, the milke of ſheepe, the fat of wheat*, and *the red liquour of the grape*. Auert this preſent conſuming plague from our gates , and inſteed of penury , ſend plenty to releiue vs , that the mouthes which thou haſt made, may be filled with thy goodnes , and ſo ſhew forth thy praiſe. Let

vs

vs make a right vſe of this & other thy puniſhments inflicted vpon vs for our ſinnes; Let them be a ready meanes to lead vs to repentance. Thou ſcourgeſt the Nations with three whips eſpecially, *Warre*, *Peſtilence*, and *Famine*; and wherefore doſt thou cauſe vs to feele all theſe, but that wee may learne the rather to feare and obey thee? Oh graunt vnto vs therefore vnderſtanding hearts, and let our ſorrow for ſinne, and future amendment, remoue thy iudgment. Lay no more on vs then fleſh and bloud may ſuffer: with patience help vs to beare this burthen. Haue pitty vpon

our distressed brethren, comfort the desolate widdowes, prouide for all fatherlesse children. Heare vs for thy Church, and thy Church for vs, & thy Christ for vs all. *Amen.*

A Prayer for Raine in the time of any great Drought.

O Lord God, who commandest the clouds, & they drop downe fatnesse vpon the earth; who in the time of *Elias*, didst so shut vp the floud-gates of heauen, that *it rained not on the earth for the space of three yeares and* *sixe*

ſixe moneths, and yet when he *prayed*, the heauen gaue raine, and the earth brought forth her fruit; behold, we beſeech thee thy people who mourne for want of moiſture; the riuers of waters are dryed vp, and the trees of the field are withered; ſend now wee beſeech thee, a gratious *raine* vpon thine inheritance, and refreſh it being dry: make the Hils as the teats, and the Springs the milke to moiſten and to water the valleys; ſo ſhall the earth bring forth her encreaſe, and our land be filled with plenty; our baskets ſhall be replenished, our garners furniſhed, our cattell increaſed, and thy

holy name exceedingly glorified.

We muſt needs confeſſe O Lord, that our ſinnes call for nothing but dearth, death, and deſtruction, and conſidering our deſeruings, we cannot exſpect any good thing at thy hands. But pardon we beſeech thee, what is paſt, giue vs obedience and grace to doe thy will for the time to come, and to ſatisfie the lawful deſires of vs thy ſeruants, that wee may not want our food and daily bread, but may bee partakers of thy comforts, and waite vpon thee for our meate in due ſeaſon. Oppreſſe vs not with too much pouerty O Lord,

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neither puffe vs vp with too much plenty, but giue vs a competent ſtore of things neceſſary for this life, and grace to vſe them ſober'y, to thy glory, and our comfort, through Ieſus Chriſt our Lord, *Amen*

A Prayer for faire Weather.

Eternall God, who feedeſt with thy bleſſing euery liuing thing, and ſatisfieſt the lawfull deſires of thy ſeruants, with thy bountifull goodneſſe; wee wretched ſinners, vnworthy of the leaſt of thy benefits, hum-

humbly beſeech thee, that thine anger may ceaſe, which is threatned againſt vs by this *raine* and *tempeſt*. Defend vs from thoſe euils which wee are now likely to ſuffer; make our habitations like the land of *Goſhen* in the time of the plagues of *Egypt*. Cauſe not the waters (O God) thus to ſwell, let not thy thunder bee any more heard. Preſerue our bodies, houſes & goods: Keep vs from deluge & inundation; ſhew vs thy marke and token of peace. Send vs ſpeedy remedy in this our preſent miſery, turne our dearth into cheapeneſſe, and our ſcarcity into plenty. Giue a bleſſing to that which

which wee ſhall reape, bleſſe our ſtore; furniſh vs wherewithall to relieue others. Let thy hand bee no more ſhortened now, then in times paſt; but *rebuke the winde and ſtorme*, that wee may haue a pleaſant calme. At thy *word* (O Lord) the *mountaines* ſmoake, the *heauens* tremble, & the earth *ſhrieketh*; at thine anger the *Sea* roareth, and the fearefull *depths* are broken, thou commandeſt the cloudes, and they obey; Oh ſhut them vp for a time, and let thy *puniſhing Angel* bee no more ſeene. Heare vs O Lord in theſe our prayers, that with ioyfull and thankefull hearts we may ſing

praiſes

praiſes vnto thee, who ruleſt all things world without end. *Amen.*

A Prayer to be ſaid by a Miniſter in priuate.

O Eternall and euerlaſting King of glory, who ſendeſt the *Miniſters of thy word*, as thine *Embaſſadors*, to treate with men about the peace of their ſoules; and amongſt other thy Meſſengers, haſt called mee thine vnworthy ſeruant to that holy and high office: Giue mee (O Lord) I beſeech thee, ſuch inſtru-

instructions, that I may deliuer thy heauenly messages boldly, vprightly, and to the good both of thy kingdome, and of those to whom I am sent: Giue me courage to tell the house of *Israel* of her sin, and the house of *Iudah* of her transgression. Let my voyce O Lord, be no *sounding brasse*, no iarring *cimball*, but sweet musicke in the eares of thy people, prouing rightly, reproouing mildely, confuting error soundly, confirming the truth boldly; not fearing, with *Paul*, to speake vnto *Elimas*, or with *Iohn* the *Baptist*, to rebuke *Herod*, but with *Andrew* shewing my selfe valiant in executing

ting mine office, and with *Simon* obedient to performe thy will O God. Let my voyce and cry bee according to my place: My *voyce* preach faith, my *cry* repentance, my *voyce* comfort, my *cry* threaten, my *voyce* ſing mercy, my *cry* ſound iudgement. Wipe away all miſts of errours from mine eyes, that ſeeing thee cleerely, I may teach others how to behold thee truely. Make mee vnto others an example in word, in conuerſation, in ſpirit, in faith, in pureneſſe. As I *preach* repentance, ſo let mee liue as a *penitent*; as I boldly *ſpeake* the truth, ſo let me conſtantly *ſuffer* for the truth.

Let

Let not mine heart & tongue iarre, my face ſtand to *Ieruſalem*, and mine heart to *Aſhdod*; but let mine actions be *Interpreters* and *Comments* to my words, my life the *Counterpart* of my doctrine. As by thy calling (O God) thou haſt made me the *Arke* of thy couenant, ſo make my lips Arkes and coffers to preſerue knowledge; giue mee thy *Vrim* and *Thummim*, that by purity of life, and ſincerity of doctrine, I may winne many ſoules vnto righteouſneſſe, and after ſhine my ſelfe as cleare as the Sunne, and as bright as the ſtarres in the firmament. Grant this O Lord, for thy Sonne

our

our Sauiour Iesus Christ his sake, to whom bee praise and glory for euermore. *Amen.*

A Magistrates Prayer.

O Lord God, wonderfull in thy workes, who raisest some to the top of honour, others thou laiest in the dust; Me thou hast called, being but a worme of the earth, to be a *Ruler* ouer others; cause mee O Lord, first truely to know my selfe; humble mee in this toppe of my height, that my head being lifted vp to honor, my

my heart may not ſwell with pride: Giue me a *minde*, not to execute mine owne will, but thine, giue mee an *eye*, not to luſt after mine own profit, but the aduancement of thy glory, and the good of the Common-wealth. Giue me O Lord, with my Power, *Grace*, with my Labour, *Peace*, with my neighbours, *Credit*, and *Good-will*. Let *wiſedome* rule my tongue, *diſcretion* guide all my actions. Be a *lanterne* vnto my feet, O Lord, and teach me in all my waies. Make mee not the *ſcorne* of men, the *griefe* of Iuſtice, or the *errour* of iudgement: but in the Iudgement of *truth*, make me the honour

of

of *Iustice*. Make me as *eyes* vnto the blinde, *feete* vnto the lame, and a Father vnto the poore. Teach mee in all my waies, so to iudge iustly, that I may still follow the truth in loue without respect of any mans person; knowing that *when the Lord maketh inquisition for bloud, he remembreth the oppressed, and forgetteth not the complaint of the poore*. Let mee remember the practise of thy seruant *Iob* in the dayes of his prosperity. Hee *put on Iustice, and it couered him*, his *Iudgment was as a robe and a crowne*, he *defended the righteous, brake the iawes of the wicked*, & *the cause that he knew not hee diligently sought*

ſought it out. Giue me grace O Lord thus to walke in thy waies all the dayes of my life.

A Lawyers Prayer.

Lord God, thou auntient Law-maker and eternall Law-giuer, who for the preſeruation of peace amongſt men, haſt called ſome to be of one office and function amongſt men, ſome of other, and all to ſet forth thy glory. As thou haſt appointed my profeſſion to be *the law of man*, ſo let my profeſſion be to doe right

right to all men. Let not my tongue plead and be imployed about purchaſing earthly goods for other men, and be forgetfull how to prouide for the ſaluation of my owne ſoule: But rather make me *wiſe vnto that which is good, and ſimple concerning euill.* Cauſe me alwaies, & in all things, to keep a good conſcience, which is better then *gold*, and a good name which is better then *pretious ointmẽt*: let not my words be deceitfull, but *drop* ſeaſonably as the *raine*, and let equity be the mark I ſtill aime at. Let me not teach the cruell and ſeditious man by coſenage and oppreſſion to ioyne houſe to houſe

houſe and land to land ; but rather ſtriue to deliuer to euery one his true *Epha*, his iuſt meaſure of that which of right belongs vnto him. *Keepe my tongue* (O Lord) *from euill, and my lips that they ſpeake no guile.* Let me not forget that great day of *Aſſiſe*, when pure hearts ſhall ſpeed better then ſubtle words, and a good conſcience better then a full purſe. Inſtruct me O Lord in the holy decrees of thy word, that I may practiſe nothing but the fulfilling of thy ordinances. Let me O Lord in all things help to ſet forward Iuſtice and to maintaine truth. And ſo bring me to eternall

nall life, through Ieſus Chriſt *Amen.*

The Iudges Prayer.

Hou haſt appointed me (O Lord) to be as *a ſword of Iuſtice* in the hand of our King, and as the *eye of wiſdome* in the walke of this Kingdome; whilſt I hold the ſword, giue me I beſeech thee a ſteddy hand, that I ſtrike not *Innocence*, and that when I am to puniſh I may imitate thee, who ſmiteſt not to kill, but to beget amendment. Let me neither be bowed with intreaty,

ty, nor corrupted with gifts, nor feared with threatnings, nor ouercome with anger, nor moued with hatred, nor deceiued by affection: But let *the eare that heareth me blesse me*, and *the eye that seeth me giue witnes to me, because I deliuered the poore that cryed, the fatherles, and him that had none to help him.* Keepe me (O Lord) that with *Balaam* I be not tempted with the glittering gold of *Balac*, lest I turne *Iustice into wormwood*, either by defending falshood, or impugning the truth. But when I sit vpon the bench of *Iustice* to iudge the cause of others, giue me to remember that I must

one day be called to a *barre* my ſelfe, there to receiue iudgment for all the *works that I haue done according to the fleſh*, and curſed ſhall he be that hath done *the work of the Lord negligently*, that hath taken a *reward to hurt the Innocent, or to hinder the right of the ſtranger, the widdow and the fatherleſſe*. When I reade the ſtatutes of mans making, let thy Law alſo lye before me (O Lord) that nothing may be done of me but what is agreeable to thy will. Giue me *Courage, Knowledge, Diligence* in the execution of the Lawes; make me a couragious and ſtout *Nehemiah, ſuch a man as I fly?*

Lawes

Lawes that lye dead, help me to put life into them, as *Elisha* did into the *Shunamites* Sonne: let not *Iustice* be by me delayed when occasion and oportunity is offered; when reason and religion requires it. Whatsoeuer I take in hand O God let it tend to thy glory, the health, wealth, strength, and happines of our nation. Grant this for Iesus Christ his sake, to whom be praise for euer, *Amen.*

A Prayer by one afflicted in his conſcience for Sinne.

O Lord, God of Gods, of great kindeneſſe, I know how thou wilt one day appeare; I tremble, and am euen at deaths dore; I know thou wilt not *keepe ſilence*, at what time a *fire ſhall deuoure before thy face, and a mighty tempeſt increaſe about thee*; when thou wilt call the heauen aboue, and the earth to iudge thy people; and loe all my ſinnes ſhall bee laid open before ſo many thouſand people, and not onely all my wicked

ked deedes, but alſo all my euill thoughts and words ſhall be manifeſt before all the companie of Angels. So many iudges then ſhall I wretch ſtand before, as haue excelled me in wel-doing: ſo many ſhal giue ſentence to my confuſion, as haue ſhewed me examples to liue vprightly. So many ſhall bee witneſſes to conuince me, as haue both inſtructed mee with their godly exhortations, and prouoked mee vnto imitation by their righteous dealing. O my Lord, I know not what to ſay: I cannot tell what anſwere to make; I am almoſt quite confounded: For alas I am the vileſt

of all ſinners, my conſcience is ſo clogged with euill, that I cannot looke vp, *my wickednesses they haue gone ouer my head, and are as a burthen too heauy for me to beare*: My ſpirit is ſorrowfull, my heart is heauy, my words are ſtopt with ſighes, and my plaints watered with teares: O Lord, what ſhall I deſire of thee, that deſerue nothing at thy hands? what can I hope for that am euen helpeleſſe? my conſcience troubleth, my ſecret cogitations torment, my vngodlineſſe fettereth, my pride accuſeth, my luſt inflameth, my riotouſneſſe troubleth, my laſciuiouſneſſe ſhameth, my hypocriſie

pocriſie deceiueth, all my vnrighteous actions cry out for vengeance againſt me. My ſpirit is weary of this bondage, and I haue bid my life farewel.

Oh but let thy Maieſty (O Lord) yet appeare in thy mercy, forgiue my ſinnes, the vnhappy ground of al this woe: *Becauſe of ſinners thou ſhalt be called mercifull*: where my miſery hath thus abounded, there let thy mercy yet abound much more. I dare not adde this grieuous ſinne vnto my other ſinnes, to *deſpaire* of mercy: what were more ſacrilegious? If thou bee a skilfull *Phyſitian*, thou canſt cure all mine infirmities, if a mercifull

God, forgiue all my ſinnes. I forget not O Lord thy louing kindneſſe of old, I will yet ſtill flie vnto thee. To thee I hold vp my hands, to thee I lift vp my heart, to thee I pray, requiring thy mercy. Let the power of thy Sonnes paſſion defeat all the deuices of the Diuel againſt me. Inſtruct me in thine heauenly wiſdom, lead me in thy Truth. In this dangerous Sea of affliction and diſcontentment keepe me from ſhipwrack, and bring me ſafe to the land of peace. Strengthen my *faith*, Sanctifie all thoſe good meanes vnto me wherein I ſeeke reliefe, as *Prayer*, *Conference*, *Reading*, and

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hearing of thy holy word. Mitigate my vexation, graunt me Patience; heale mine imperfections. Thou that wilt not *breake a bruiſed reed*, ſpare me: thou that *delighteſt not in the death of a Sinner* receiue me: though my heart condemne me, yet doe thou releaſe me; O Lord heare, O Lord forgiue, O Lord deferre not, but euen now *ſpeake peace* vnto me; *ſay vnto my ſoule I am thy ſaluation.* And to thee be aſcribed all honour and glory world without end.

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